



Henricus VIII Anglie Rex



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Assertio Septem Sacramentorum :
OR, AN
A S S E R T I O N
OF THE
Seven Sacraments,
AGAINST
MARTIN LUTHER :

By *H E N R Y* the Eighth,
King of ENGLAND, FRANCE, and IRELAND.

To which is adjoin'd his Epistle to the POPE.
Mr. *JOHN CLARK*'s ORATION.
And the POPE's ANSWER thereunto.

AS ALSO

The POPE's BULL, by which his *Holiness*
was pleased to bestow upon King HENRY VIII.
(for Composing this Book,) that most Illustrious,
Splendid, and most Christian-like Title of *Defender*
of the Faith.

Faithfully Translated into English by *T. W. Gent.*

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into the *Old Spring -Garden* near *Charing Cross*, 1688.





*The ORATION of Mr. John Clark,
Orator for HENRY VIII. Most
Potent King of England and France,
Defender of the Faith. Exhibiting
this Royal Book in the Consistory to
Pope LEO X.*

Most Ho'y Father,



That great Troubles have been
stir'd up by the Pernicious
Opinions of *Martin Luther*;
which of late years first sprung
up out of the lurking holes of
the *Hussitanian Heresie*, in the School of
Wittenberg in *Germany*; From thence
spreading themselves over most parts of the
Christian World: How many unthinking
Souls they have deceiv'd, and how many
Admirers and Adherents they have met
with; because these are all things very well
known; and because in this place a *Me-
dium* is more requisite, than prolixity, I
care not for relating. Truly, though
many of *Luther's Works* are most Impi-
ously by his *Libels* spread abroad in the
World: Yet none of them seem more
Execrable, more Venomous, and more
Per-

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Pernicious to Mankind, than That, Entitled, *The Babylonian Captivity of the Church*; In Refuting which, many Grave and learned men have dilligently laboured.

My most Serene and Invincible Prince *Henry VIII.* King of *England* and *France*, and most Affectionate Son of Your Holiness, and of the Sacred *Roman Church*, has Writ a *Book* against this *Work* of *Luther's*, which He has Dedicated to Your Holiness; and has commanded Me to Offer, and Deliver the same, which I here present, But before you receive it, most Holy Father, may it please you, that I speak somewhat of the Devotion and Veneration of my *King* towards Your Holiness, and this most Holy See; as also, of the other Reasons which mov'd Him to publish this *Work*. Nor is it amiss to take notice in this place of this horrid and furious Monster; as also of his Stings and Poisons, whereby he intends to Infect the whole World, and to delineate him before Your Holiness in his own proper Colours; that the more formidable the Enemy is, and the greater the Danger appears, the more Glorious may the Triumph shew when That is overcome, and This remov'd. But O Immortal God! What bitter Language? What so hot and inflam'd force of speaking can be invented, sufficient to declare the Crimes of that most filthy Villain

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lain, who has undertaken to cut in pieces the seamless Coat of Christ, and to disturb the quiet state of the *Church* of God? When like an excellent esteemer of Things, he attributes to Your Holiness no more Power in the Church of God, than to any of the least Priests amongst the People; but like a third *Cato*, fallen from Heaven, most unseasonably condemns the Behaviour of all the *Ministers* in the *Church*, Calls *Rome* a Sinner, Wretched, an Adulteress; And lastly, *Babylon* it self. He accuses Your Holiness of *Heresy*: And makes himself (thrice *Apostate*) as often as there is question in the Explication of the *Christian Faith*; equal in Authority to *St. Peter* Prince of the *Apostles*. And that he may the better demonstrate himself as great an Enemy to Religion, as to *Manners*, his most Impure Hands have Burnt the *Decrees* and most *Holy Statutes* of the *Fathers*, in which were contain'd the True Discipline of a Good Life. And as one most Audacious, leaving nothing unattempted: He at last publishes this *Book* of the *Babylonian Captivity*. In which, Good God! What, and how prodigious Poison, what deadly Bain, how much consuming and mortal Venom this Poisonous *Serpent* has spew'd out, not only against the wicked Manners of our Age, which in some manner might have been born with. Nor on'y against
Your

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Your Holiness, but also against *your Office*; against *Ecclesiastical Hierarchy*, this *See*, and against that *Rock* Establish'd by God himself; Finally, against the whole body of the *Church of God*. Here, the *Bond of Chastity* is broken, *Holy Fasts*, *Religious Vows*, *Rites*, *Ceremonies*, *Worship of God*, *Solemnity at Mass*, &c. are abolish'd, and exterminated, by the strangest *Perfidiousness* that ever was heard of. This Man *Institutes Sacraments* after his own fancy, reducing them to Three, to Two, to One; and that One he handles so pitifully, that he seems to be about the reducing of It at last to nothing at all. O height of *Impiety*! O most abominable and most execrable *Vilainy of Man*! What intolerable *Blasphemies*, from an heap of *Calumnies* and *Lies*, without any *Law*, *Method*, or *Order*, does he utter against God, and his *Servants*, in this *Book*? *Socrates*, a man judg'd by *Apollo's Oracle*, to be the *Wise*st of Men, was by the *Athenians* *Poison'd* for *Disputing* against the commonly receiv'd *Opinion* they had of God, and against that *Religion* which was at that time taught to be the best on Earth. Could this *Destroyer of Christian Religion* expect any better from true *Christians* for his extream *Wickedness* against God? But indeed he did not look for it; who, when dreading *Punishment* (which

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(which he well deserv'd) fled, with a Mischief, into his perpetual lurking Holes in *Bobemia*, the Mother and Nurse of his *Heresies*. If he had remain'd, and had not by *your Holiness* been prohibited the free dispersing abroad of his Errors: What Danger, what devouring Conflagration had this *Plague* brought to all *Christendom*? let the *Hussitanian Heresie* evince. Which though contented at first with small beginnings, yet through the neglect of Superiours, increas'd to such a height, that at last it turn'd, not only Cities, and People, but also that most Populous Kingdom of *Bobemia* from the *Christian Faith*, reducing it to that Misery under which it now Languishes. What can we think wou'd be the end of this raging Mischief, which is carried on with such violence and unbridled fury, in his *Præludiums*, as he calls them; as if some *Erynnis* were sent from Hell in a trice to confound all before it, and so rapidly transported, as if it would seem to leave nothing whereon to Exercise future fury? Which tracing the steps of the *Hussites*, has added so much Poison to them, that now the Enemy appears more formidable; by how much more He equalizes all *Arch-hereticks* in his Doctrine, and surpasses them in his malicious and wicked Intentions: Indeed the danger is also so much the greater, as

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'tis easier to add worse Proceedings to bad Beginnings, than to begin ill; and to increase Inventions, than to Invent. But *your Holiness*, most Blessed Father, has circumspectly taken care of your Flock: And meeting the Smoak, ready to break into open Conflagration and Flame, omitted nothing that might avail to the preventing so great Evils; or at first to the Reconciliation of their Author; afterwards to his Punishment and Extermination. The great indignity of this matter, as also *your Holinesses*, and the King my Master's Letters mov'd the Emperour to send this man, swell'd with Contumelies, into Exile, Learned men on all sides, have in their Works oppos'd themselves, as so many Bucklers for the *Christian Faith*, against the Darts of this Pernicious Vil'ain.

Let others speak of other Nations, certainly my *Britainy* (call'd *England* by our Modern *Cosmographers*) Situated in the furthest end of the World, and separated from the *Continent* by the *Ocean*: As it has never been behind in the Worship of God, and True *Christian Faith*, and due Obedience to the *Roman Church*; either to *Spain*, *France*, *Germany*, or *Italy*; Nay, to *Rome* it self; So likewise, there is no Nation which more Impugns this Monster, and the *Heresies* broach'd by him, and which more Condemns, and Detests them.

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them. In which sort of most excellent Praise, I can prefer none to him whom I have now Recorded, King *Henry*, your *Holiness's* most devoted Son: Who as soon as he understood, that the Dignity of that Government, Illustrated by your Integrity and Virtue, and enlarged by your great Actions: Was, together with the Universal Church so bitterly Inveigh'd against by this Son of Perdition; Not only undertook this Pious Work himself, whereby he has Learnedly Confuted the Errours of this Impious Man. But likewise the most Learned Clergy of this Realm, has to the utmost of their Powers endeavour'd with all Diligence to remove from the Hearts of the People all Doubts, Fears and Scruples, that might in any wise happen to Possess, or Trouble the Minds of the weaker sort; so that amongst us, the Church of God is in great Tranquility, no Differences, no Disputes, no Ambiguous Words, Murmurings, or Complaints are heard amongst the People: All Troubles of Mind, all Renovations in the World, all vain horror of Antichrist's Reign is now vanish'd.

But now, lest my Discourse may seem too Prolix, or tedious to the diligent Attention Your Holiness is pleas'd to give, I shall presently come to a Conclusion.

Only first be pleas'd, that I declare the
Rea.

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Reason that mov'd my most Serene King to undertake this Work. For I believe it will cause Admiration in severall, that a Prince, so much busied with the Cares of his own Kingdom, both at home and abroad, and whose Affairs afford him so little respite, should undertake such things, as according to the common saying, might require to imploy wholly all the Thoughts of a Man, and indeed of such a One, as is no Novice neither; But rather for his whole Time Experienc'd in the Studies of Learning: Yet notwithstanding all this, he that considers his great Actions done for the Faith of Christ and his accustom'd Reverence towards this holy See, will not think it so strange that he, who with his Forces and Reveng'd Sword, has formerly defended the Church of *Rome* when in greatest dangers and Calamities of Wars, should now for the Glory of God, and Tranquility of the *Roman Church*, by his Ingenuity and Pen, put a stop to *Heresies*, which so endanger the *Catholick Faith*.

If no sincere *Christian* could suffer so great Evils to creep into the *Church*, without opposing all his Forces and Studies against them; what ought not a Prince to do, and such a Prince, as by Divine Providence, is Advanc'd to that Honour and Dignity, as it were for that very Cause
that

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that he might protect the *Catholick Faith*, and maintain the *Christian Religion* Inviolable from all Pestilential Endeavours.

Shall we admire, that *Piety* should extort from him (being both a *Christian* and a *Prince*,) what is but the Duty of every Christian? These, most Holy Father, are the chief Reasons of his entering upon this Work, his accustom'd Veneration to *Your Holiness*, *Christian Piety* in the Cause of God, and a Royal Grief and Indignation of seeing Religion trodden under-foot. I confess the desire of Glory might have been able to have induc'd him to these things; That as He, who under the Charge of the best Tutors, and a Father none of the most Indulgent, having pass'd his younger days in good Learning, ~~and~~ afterwards so well Read in *Holy Scriptures*, that confiding in his own Abilities, he often, not without great Glory, (disputed with the most Learned in *Britain*,) might now also for Glories Sake Fight in the Field of Learning against *Martin LUTHER*; a Man indeed not Illiterate.

Nor do I see in what else he could with more Glory and Applause have Imploy'd this Treasure of Knowledge, a Talent doubtless given him by God himself for this very end. But yet the Pious Prince himself does Modestly acknowledge in his Preface, how little he Attributes to the
Force

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Force of his own Wit, which is so much esteem'd by others; For excusing his Insufficiency in Learning in that Preface, he Arrogates no more to himself, than to Confess that this Task might have been much better perform'd by many others, and that He himself, (much unfit, Considering only in the Assistance of the Divine Goodness) had through the Instigation of Piety, and Grief of seeing Religion so much Abus'd, to attempt to discover by Reason the LUTHERAN *Heresies*. Not that he thought it honourable to contend with LUTHER, who is so much despis'd, hiss'd at, and cry'd down over the whole World; but that, amongst other things, he might testify to the World what his Opinion was of this Prodigious Monster, and his Followers. Thinking himself concern'd to publish that in Writing, not so much, least scruples of Conscience should follow his Silence, as by his Example to induce others to the like Undertakings, who had receiv'd a Richer Gift of Science from the Giver of Light. I confess what the Godly Prince has writ against the Errours of LUTHER, might compel LUTHER himself (if he had the least spark of Christian Piety in him) to recant his *Heresies* and re-call again the straying and almost forlorn Flock, not only from Errours, but from Hell it self, where it miserably runs head-long.

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long. But what can be done where *Pharaoh's* Heart is harden'd? Where the Wound stinks with Putrifaction? Where wickedness, *Lying too it self*, is become miserable? Being unwilling to hear That it should understand, or to understand that it should do well. The Change of his mind, and altering his Councils to better, must be a great Miracle of Almighty God, for what Learned men have writ against him as yet, does but only irritate him to grow every day worse and worse. Truly my most Serene King is so far from expecting any good from this Idol and vain *Phantom*, that he rather thinks this raging and mad Dog is not to be dealt with by Words, there being no hopes of his Conversion, but rather that he is not otherwise to be dealt with, than with drawn Swords, Cannons, and other Habiliments of War, such as he would use against the *Turks* themselves if time Permitted.

That being constrain'd by due Punishment, he might be reduc'd, if not to Amendment, at least to Fear. And because, most Holy Father, He could not Revenge with the Sword, God's Cause and Yours: He takes other Arms, and enters the Field of Learning: Not, in this kind of Combate, like another *Hercules*, to Fight against this *Hydra*: But because this Vipers Madnes rages no where more to the Dis-

The Oration, &c.

honour of God, than in his Book of the *Babylonian Captivity*: Nor seems he any where else, by his Deceitful Arguments, more to endanger weaker Judgments. Having therefore begun to Batter down this Work, He Assaults it with the Force and Engines of his Arguments, therein performing the Office of a Pious Magnanimous General, whose Duty in Military Discipline, is to supply his Soldiers with most Auxiliaries, where the Enemy presses on with greatest Force. Which Work of his, though it had the Approbation of the most Learned of His Kingdom; Yet he resolv'd not to Publish, till Your Holiness, (from whom we ought to receive the Sense of the Gospel by your quick and most sublime Judgment) deem it worthy to pass through the hands of Men. May therefore your Holiness take in good part, and Graciously accept this little Book, Sent, and Dedicated to your Examination: In which the Pious, and your most Devoted Prince, has with all his Power endeavour'd to procure in some manner, that weaker understandings should not be drawn out of the way by the most wicked Works of this perverse Man: And hopes so to have acquitted himself, as at least he may appear to have demonstrated his Veneration towards the Christian Religion, and towards Your Holiness. *Dixi.*



T H E

Most Holy Bishop

Answer'd almost in these Words.



E Receive this Book with great Joy: Truly it is such, as nothing could have been sent more acceptable to Us, and our Venerable Brethren. But indeed we know not whether more to Praise, or to Admire, that most Potent, Prudent, and Truly most Christian King: Who, with His Sword has totally subdu'd the Enemies of Christ's Church, that (like the Heads of the Hydra, often cut off, and forthwith growing up again;) has so often endeavour'd to tear in pieces the Seamless Coat of Christ: And at length, the Enemies being vanquish'd, has settled in Peace the Church of God, and this Holy See. And now, having the Knowledge, Will, and Ability of Composing This Book against this Terrible Monster, has render'd Himself no less Admirable to the whole World, by the Eloquence of his Stile, than by his great Wisdom. We render Im-

The Holy Bishop's Answer.

mortal Thanks to our Creator, who has rais'd up such a Prince to defend His Church and this Holy See. Most humbly beseeching him Bountifully to bestow on this Great Prince, a most Happy Life, and all other Good Things that He can wish for ; and after this Life, to Crown him in his Coelestial Kingdom, with a Crown of Eternal Glory. We, to our Power, by God's Assistance, shall not be wanting in the Performance of any thing that may tend to the Honour and Dignity of His Majesty, and to His, and His Kingdom's Glory.



LEO



L E O, Bishop,

*And Servant of the Servants of God:
To our most Dear Son in Christ Henry,
the Illustrious KING of England and
Defender of the Faith, sends Greeting,
and gives his Benediction.*



Y the good Pleasure and Will of Almighty God, presiding in the Government of the *Universal Church*, though unworthy so great Charge. We daily imploy all Our Thoughts, both at home and abroad, for the continual Propagation of the *Holy Catholick Faith*, without which none can be Saved. And that the Methods which are taken for repressing of such as labour to overthrow the *Church*, or pervert, and stain her by wicked Glosses, and malicious Lies; may be carried on with continual Profit, as are Order'd by the sound Doctrine of the Faithful, and especially of such as shine in Regal Dignity: We imploy with all our Power our Endeavours, and the Parts of our Ministry. And as other *Roman Bishops*, our Predecessors, have been accustom'd to bestow some particular Fa-

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vours upon *Catholick Princes*, (as the Exigencies of Affairs and Times requir'd) especially on those who in tempestuous times, and whilst the rapid perfidiousness of *Schismatics* and *Hereticks* rag'd, Not only preserv'd constantly in the true *Faith*, and unspotted Devotion of the Holy *Roman Catholick Church*; but also as the Legitimate Sons and Stoutest Champions of the same, have oppos'd themselves both Spiritually and Temporally against the mad Fury of *Schismatics* and *Hereticks*.

So also, *We*, for your Majesties most Excellent Works, and worthy Actions done for Us, and this Holy See, in which by Divine Permission we Preside: do desire to confer upon your Majesty, with Honour and Immortal Praises, *That*, which may enable and engage you carefully to drive away from our Lords Flock the *Wolves*; and cut off with the Material Sword, the rotten Members that Infect the Mystical Body of Jesus Christ, and confirm the Hearts of the almost discomforted Faithful in the Solidity of *Faith*. Truly when our Beloved Son *John Clark*, your Majesties *Orator*, did lately, in our Consistory, in Presence of our Venerable Brethren, *Cardinals* of the *Sacred Roman Church*, and divers other Holy *Prelates*; present unto Us, a Book, which your Majesty

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jeſty, mov'd by your Charity, (which effects every thing readily and well,) and enſlam'd with Zeal to the Holy *Catholick Faith*, and Fervour of Devotion towards Us, and this Holy *See*; Did compoſe, as a moſt Noble and Wholeſome Antidote againſt the Errours of divers *Hereticks*, often condemn'd by this Holy *See*, and now again reviv'd by *Martin LUTHER*. When I ſay, he offer'd this Book to Us to be Examin'd, and Approv'd by Our Authority; And alſo declar'd in a very Eloquent Diſcourſe, *That as Your Maſteſty, had by True Reaſons, and the undeniable Authority of Scripture, and Holy Fathers, confuted the Notorious Errours of LUTHER; ſo you are likewise ready, and reſolv'd to Proſecute with all the Forces of your Kingdom, thoſe who ſhall preſume to Follow, or Defend them.* Having found in this Book moſt admirable Doctrine, ſprinkled with the Dew of Divine Grace; We render'd Infinite Thanks to Almighty God, from whom every good Thing, and every perfect Gift proceeds, for being pleas'd to fill with his Grace, and to inſpire your moſt Excellent Mind, inclin'd to all good, to defend by your Writings, his *Holy Faith*, againſt the new Breacher of theſe condemned Errours; and to Invite all other *Chriſtians*, by your Example, to Aſſiſt and Favour with all
their

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their Power, the *Orthodox Faith*, and *Evangelical Truth*, now under so great Peril and Danger.

Considering that it is but *Just*, that those who undertake Pious Labours in Defence of the Faith of Christ, should be extoll'd with all Praise and Honour: And being willing, not only to magnifie with condign Praise, and approve with Our Authority, what your Majesty has with Learning and Eloquence writ against LUTHER: But also to Honour your Majesty with such a *Title*, as shall give all *Christians* to Understand, as well in our Times, as in succeeding Ages, how Acceptable and Welcome Your Gift was to *Us*, especially in this juncture of Time. We, the true Successor of St. *Peter*, whom *Christ* before his Ascension left as his Vicar upon Earth, and to whom he committed the Care of his Flock: Presiding in this Holy See, from whence all *Dignity* and *Titles* have their Source: Having with our Brethren maturely deliberated on these Things: And with one Consent unanimously Decreed to bestow on your Majesty this Title, viz. Defender of *the Faith*. And as we have by this *Title* Honour'd you; We likewise Command all *Christians*, that they Name your Majesty by this *Title*; and in their Writings to your Majesty, that immediately after the Word *KING*, they add,
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DEFENDER OF THE FAITH. Having thus weigh'd, and diligently considered your singular Merits, we could not have invented a more Congruous *Name*, nor more worthy Your Majesty, than this Worthy and most Excellent *Title*: Which as often as you Hear, or Read, you shall remember your own Merits and Virtues: Nor will you by this *Title* exalt your self, or become Proud, but according to your accustomed Prudence, rather more Humble in the Faith of Christ; and more strong and constant in your Devotion to this *Holy See*, by which you were Exalted. And you shall rejoyce in our Lord, who is the giver of all good things, for leaving such a perpetual and everlasting Monument of your Glory to Posterity, and shewing the way to others, that if they also covet to be Invested with such a Title, they may study to do such Actions, and to follow the steps of your most Excellent Majesty: Whom, with your Wife, Children, and all who shall spring from you, We Bless with a Bountiful and Liberal Hand; in the Name of him from whom the Power of Benediction is given to Us. *And by whom Kings Reign, and Princes Govern, and in whose Hands are the Hearts of Kings.*

Praying, and Beseeching the most High, to confirm your Majesty in your Holy purposes

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poses, and to Augment your Devotion: And for your most excellent Deeds done in Defence of his *Holy Faith*, to render your Majesty so Illustrious and Famous to the whole World, as that our Judgment in adorning you with so remarkable a *Title*, may not be thought vain, or light, by any person whatsoever. And finally, after you have finish'd your course in this Life, that he may make you partaker of his Eternal Glory. It shall not be Lawful for any Person whatsoever, to infringe, or by any rash Presumption to Act contrary to *This Letter* of our Subscribing, and Command. But if any one shall presume to make such attempt let him know, that he shall therefore Incurr the Indignation of Almighty God, and of the Holy Apostles *Peter and Paul*.

Given at St. Peter's in Rome, the fifth of the Ides of October; In the year of our Lords Incarnation 1501. And in the ninth year of our Papacy.



TO

OUR MOST HOLY LORD

LEO X.

CHIEF BISHOP.

HENRY,

KING of ENGLAND, FRANCE
and IRELAND, Witheth per-
petual Happinefs.

Most Holy Father,



PERHAPS it may appear
strange to your Holiness,
that part of Our Youth be-
ing spent in Martial Affairs,
and part in the Studies of
Things belonging to the Common-
wealth, we should now undertake the
Task of a Man that ought to have im-
ploy'd all his Time in the Studies of
Learning; in opposing our self against
this growing *Hereſie*. But your Holiness
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Epistle Dedicatory.

(I suppose) will the less admire, when you consider the Reasons that oblig'd Us to take upon Us this Charge of Writing. We have seen Tares cast into Our Lord's Harvest; *Seets* do spring up, and *Heresies* increase, almost to over-throw the Faith of Christ: And such Seeds of Discord are sown abroad in the World, that no sincere Christian, can suffer, or endure any longer their spreading Mischiefs, without an Obligation of employing all his Studies and Forces to oppose them. Your Holiness ought not therefore to wonder, if We (not the greatest in Ability, yet in Faith and Good-will inferior to none,) have propos'd to our Self, to imploy our Force and Power in a work so Necessary, and so Profitable, that it cannot lightly be omitted by any without Offence: Also to declare Our great respect towards your Holiness, Our endeavours for the Propagation of the Faith of Christ, and Our Obedience to the Service of Almighty God: Greatly confiding, that though our Learning is not much, nay in comparison, even nothing; yet his Grace will so Co-operate with Us that what We are not able thereby

Epistle Dedicatory.

thereby to effect, He by his Benignity and Power may more fully perform, and by his strength supply Our weakness therein: Though we know very well, that there are every where several more expert, especially in Holy Writ, who could have more Commodiously Officiated this Great Work, and perform'd it much better than We: Yet are we not altogether so rude, as not to esteem it Our Duty, to imploy with all Our Might, Our Wit and Pen in the *Common Cause*. For having by long experience, found, that Religion bears the greatest sway in Administration of Publick Affairs, and is likewise of no small Importance in the *Commonwealth*: We having imploy'd no little time, especially since we came to years of Discretion, in the Contemplation thereof; wherein we have always taken great delight: And though not Ignorant of our small Progress therein made; Yet at least it is so much, as (we hope) especially with the help, or rather instigation of such things as can instruct the most Ignorant, viz. *Piety, and the Grief of seeing Religion Abus'd*, will suffice for

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Reasons

Epistle Dedicatory.

Reasons to discover the Subtilties of LUTHER'S *Herésie*. We have therefore, (confiding in those things,) enter'd upon this Work; Dedecating to your Holiness what we have Meditated therein; that under your Protection, who are Christ's *Vicar* upon Earth, it may pass the publick Censure. For we are perswaded that this *Herésie*, having for some time exercis'd its Rage amongst *Christians*; and being by your most weighty and wholesom *Sentence* Condemn'd, and as it were by force pluck'd out of Mens Hands, if any thing remains hidden in the Bowels of it, fed by Flattery, and fair Promises; 'tis to be rooted out by just Reasons, and Arguments, that as Mens Wits suffer themselves more willingly to be led than drawn, so Reason also may supply these with the mildest Remedies.

Whether or no any thing is effectually done in this, shall rest to your Holiness's Judgment: If we have err'd in any thing, We offer it to be Corrected as may please your Holiness.



TO THE
READER



ALTHOUGH I do not rank my self amongst the most Learned and Eloquent; yet (*shunning the stain of Ingratitude, and mov'd by Fidelity and Piety;*) I cannot but think my self oblig'd, (*would to God my Ability to do it, were equal to my good Will,*) to defend my Mother the Spouse of Christ: Which, though it be more copiously handled by others; nevertheless I account it as much my own Duty; as his who is the most Learned, by my utmost endeavours to Defend the Church, and to oppose my self to the Poisonous shafts of the Enemy that fights against her: Which this juncture of time, and the present state of things, requires at my Hand. For, before, when none did assault, 'twas not necessary to resist; But now that the Enemy, (and the most wicked

To the Reader.

Enemy imaginable,) is risen up, who by the Instigation of the Devil, under pretext of Charity, stimulated by Anger and Hatred, spews out the Poison of Vipers against the Church, and Catholick Faith; 'tis necessary that every Servant of Christ, of what Age, Sex, or Order soever, should rise against this common Enemy of the Christian Faith, that those whose Power avails not, yet may testify their good Will by their cheerful Endeavours.

'Tis now therefore convenient, that we Arm our selves with a two-fold Armour: the one Cælestial, and the other Terrestrial.

With a Cælestial Armour; That he, who by a feign'd and dissembled Charity, destroys others, and perishes himself, being gain'd by true Charity, may also gain others; and he that Fights by a False Doctrine, may be Conquer'd by True Doctrine. With a Terrestrial, that if he be so obstinately malicious, as to neglect Holy Councils, and despise Gods Reproofs, he may be constrain'd by due Punishments; that he who will not do good, may leave off doing mischief; and he that did harm by the word of Malice, may do good by the Example,

To the Reader.

Example of his Punishments. What Plague so Pernicious did ever invade the Flock of Christ? What Serpent so Venomous has crept in, as he who writ of the Babylonian Captivity of the Church? Who wrests Holy Scripture by his own Sense against the Sacraments of Christ, and abolishes the Ecclesiastical Rites and Ceremonies left by the Fathers, undervalues the Holy and Antient Interpreters of Scripture, unless they concur with his Sentiments; calls the most Holy See of Rome, Babylon, and the Pope's Authority Tyranny, and Esteems the most wholesome Decrees of the Universal Church to be Captivity; and turns the Name of the most Holy Bishop of Rome, to that of Antichrist. O that detestable Trumpeter of Pride, Calumnies and Schisms! What an Infernal Wolf is he who seeks to disperse the Flock of Christ? What a great Member of the Devil is he, who endeavours to tear the Christian Members of Christ from their Head?

How Infectious is his Soul who revives these detestable Opinions and buried Schisms; adds new ones to the old, and bringing

To the Reader.

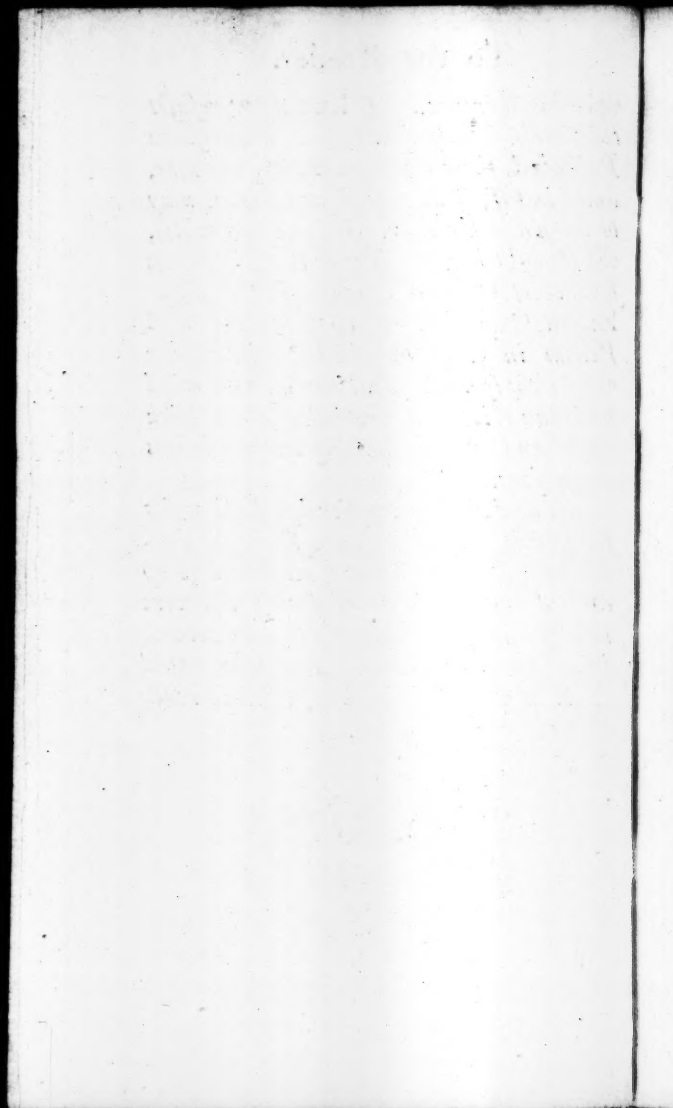
bringing to light (Cerberus-like, from Hell) the Heresies which ought to lie in Eternal Darknes; and esteems himself worthy to govern all things by his own Word, oppos'd against the Judgment of all the Antients: Nay also to ruine the Church of God? Of whose Malice I know not what to say? For I think nither Pen nor Tongue can express the greatness of it. Wherefore before I Exhort, Pray, and Beseech, through the Name of Christ (which we will profess) all Christians who are willing to look upon, and Read LUTHER's Works, especially the Babylonian Captivity, (if he be Author of it) to do it Warily, and very Judiciously: That as Virgil said, He gather'd Gold out of the Dross of Ennius; so they may also gather good things out of evil: And if any thing please them, let them not be so taken with it, as to suck the Poison with the Honey, for 'tis better to want both, than to swallow both? To hinder which, I wish the Author may Repent, be Converted, and Live; and in imitation of St. Augustine, (whose Rule he profess'd) Correct his Books fill'd with Malice, and re-

To the Reader.

voke his Errours,. If LUTHER refuses this, 'twill shortly come to pass, if Christian Princes do their Duty, that these Errours, and himself, if he perseveres therein, may be burn'd in the Fire. In the mean while, we thought it fit to discover to the Readers some chief Heads or Chapters in the Babylonian Captivity, which have the most Venom in them, by which 'twill appear very clearly with what exulcerated mind he began this work, pretending the publick good, and writing nothing but malicious Inventions.

We need not seek any Foreign Testimonies for proving what we have said, for LUTHER (fearing that any one should go up and down in search of such,) discovers himself, and his Mind of his own accord, in his very beginning. For who should doubt of what he aim'd at, when he reads this one Sentence of his.







O F

INDULGENCES,

A N D T H E

Pope's Authority.

Indulgentiæ sunt adulatorum Romanorum nequitie.



S every living Creature is known chiefly by its face, so by this first Proposition it evidently appears, how corrupt and rotten his Heart was, whose Mouth, being fill'd with Bitterness, broke out into such a Corruption; for what he said of INDULGENCES in times past, seem'd to many, not only to detract much of the *Roman Bishops Power*, but also to lessen the good Hope and Holy Consolation of the Faithful: And mightily to excite men to confide in the Riches of their own Penitence, and despise the Treasures of the *Holy Church*, and the Bounty of God: And yet what he then writ, was favourably Interpreted, because he only disputed many of them, but did not affirm them: Afterwards desiring to be Taught, and Promising to obey him that would instruct him better. But what this new

Luther's
Fiction.
The Holy
Ghost shuns
deceit.
Sapient. i.

B

Saint,

OF INDULGENCES.

Saint, (who refers all things to the Holy Spirit, which cannot brook any thing of Falsehood,) did then write with a simple Intention, is easily discover'd; For as soon as he had any thing of wholesome Advice given him, he immediately vomited his Malediction against those who endeavour'd his good, reviling them with Reproaches and Quarrels; for which it is worth our while to see what height of folly he is come to at last. He confess'd before, that INDULGENCES were good, at least to Absolve us, besides the *Crime*, from the Punishments also which should be enjoyn'd us by the order of the *Church*, or by our particular *Priest*: But now it was not by Learning, (as he says himself,) but by meer Malice that he wrought; and contradicting himself, he condemns INDULGENCES; and says, *That they are nothing but meer Impostures, fit only to destroy Peoples Money, and Gods Faith.* Every man may see how wickedly and furiously he rails in this matter: For if INDULGENCES, as he says, are but meer *Impostors*, and good for nothing, then it follows, that not only our *Chief Bishop* LEO X. (whose innocent, unspotted Life, and most Holy Conversation are well known through the World, as LUTHER himself Confesses in a Letter of his to the *Pope*) is an *Impostor*; but also all *Roman Bishops* in so many past Ages, which as LUTHER himself says, did use to give INDULGENCES: *Some a years Remission, some three years, some to forgive a Lents Penance, some a certain part of the whole Penance, as the third, or one half; at least something, as to Plenary, or full Remission of the sin, and punishment.*

Then were they all *Impostors*, if LUTHER be true: But how much more reason is there to believe, that this little Brother is a Scabb'd Sheep, than that so many *Pastors* were Treacherous, and Unfaithful? For LUTHER, as is said above, shews what kind of man he is, and how Uncharitable, when he Blushes, not to lay such a Crime against so Great, and so Holy *Bishops*. If God (in the

Levit.xix. *Leviticus*) says to all, *Thou shalt not be an Accuser, or Back-biter amongst the People; What many we think*

Luther
Contra-
dicting
himself.

Leo. x.

Levit.xix.

think of LUTHER, who casts such a foul Scandal, not only on one man, but on so many, and so *Venerable Prelates*? And this he Whispers, not only in one City, but publishes to the whole World. If he be accursed (in *Deuteronomy*) *Who shall privately smite his Neighbour*; With how great a Curse shall he be stricken, who Insults over his Governours with such Reproaches? Finally, *If*, (as the Gospel says) *He be a Murtherer, and has not Life everlasting, who bates his Brother*: Does not this *Patricide* deserve everlasting Death, who with Hatred pursues his Father? Seeing he's come to that pass, as to deny INDULGENCES to be Profitable in this Life; It would be in vain for me to dispute what great Benefits the Souls in *Purgatory* receive by them: Moreover, what would it avail us to Discourse with him of the great helps whereby we are reliev'd from *Purgatory* it self? And being not able to endure to hear of the *Pope's* delivering any person out of it, he presumes to leave none there himself.

Deuteron. xxvii.

1 Jo. iii.

Luther denies *Purgatory*.

What profit is there to Dispute, or Fight against Him, who Fights against himself? What should my Arguments avail me, though I force him to confess what he before deny'd, seeing he now denies what before he Confess'd? But admit the *Popes* INDULGENCES were disputable, yet 'tis necessary that the Words of Christ remain firm, by which he gave the Keys of the Church to St. *Peter*, when he said, *Whatsoever thou shalt bind on Earth, shall be bound in Heaven; and whatsoever thou shalt loose on Earth shall be loosed in Heaven*: Likewise, *Whose Sins ye forgive, shall be forgiven unto them, and whosever Sins ye retain, they are retain'd*. By which words, if 'tis manifest that any *Priest* has Power to Absolve men from sins, and take away Eternal Punishment due thereunto; who will not judge it ridiculous, that the Prince of all *Priests* should be deny'd the taking away of Temporal Punishment?

Matt. xvi.

But perhaps some may say, that LUTHER will not admit any *Priest* has Power of binding, or loosing any thing; or that the *Chief Bishop* has any

The POPE's Authority.

greater Power, than other *Bishops* or *Priests*: But what concerns it me, what that man admits, or denies, who granted many things a while ago, which now he denies, and who alone rejects all things which the *Holy Church* has held during so many Ages? For (to omit other things which this new *Momus* or feign'd *Deity* Censures) certainly if the *Popes* have Err'd, who have granted *INDULGENCES*; the whole *Congregation of the Faithful* were not free from sin, which receiv'd them for so long a time, and with so great consent: In whose *Judgment*, and in the custom observ'd by the *Saints*, I doubt not but we may rather acquiesce, than in *LUTHER* alone, who furiously condemns the *Whole Church*, whose *Chief Bishops*, he not only loads with mad *Reproaches*, but also fears not to publish, that this *Supremacy of the Pope* is but a vain Name, and is effectually nothing but the *Kingdom of Babylon*, and the Power of *Nimrod* that strong Hunter; and desires his *Readers*, and the *Book-binders*, that (Burning whatsoever he first writ of *Papacy*;) they may reserve this one Proposition, &c.

Luther orders his Books to be Burnt.



Of the Pope's Authority.

Papatus est robusta Venatio Romani Pontificis.

I Ndeed 'tis no ridiculous desire in him, to wish the things he writ before, should be burn'd, because many of them deserv'd it; yet much more this *Proposition*, which he desires may be preserv'd after the rest are Burn'd, as if worthy of *Eternity*. What man, if he had not known his Malice, but would have admir'd his Inconstancy in this place? For first, he deny'd the *Popes Supremacy* to be of *Divine Right*, or *Law*, but allow'd it to be of *Human Right*: But now, (contrary to himself) he affirms

Luther contradicts himself.

affirms it to be of neither of them; but that the *Papacy* by meer force has assum'd and usurp'd *Tyranny*. Formerly he was of Opinion, That Power was given to the *Roman Bishops* over the *Universal Church* by Humane consent, and for the publick good: And so much was he of that Opinion, that he detested the *Schism* of the *Bohemians*, who deny'd any Obedience to the See of *Rome*; saying, *That detests the they sinned damnably who did not Obey the Pope*: Schism of Having written those things so little time before, the *Bohemians*. he now embraces what then he detested. The like stability he has in this: That after he Preach'd, in a Sermon to the People, *That Excommunication is a Medicine, and to be suffered with Patience and Obedience*; He himself, being (for every good Cause,) a while after *Excommunicated*, was so impatient of that Sentence, that Mad with rage) he breaks forth into insupportable Contumelies, Reproaches and Blasphemies: So that by his Fury, it plainly appears, that those who are driven from the Bosom of their *Holy Mother the Church*, are immediately seiz'd, and possess'd with *Furies*, and tormented by *Devils*. But I ask this, he that saw these things so short a while since, how is it that he becomes of opinion, that then he saw nothing at all? What new Eyes has he got? Is his sight more sharp, after he has joyn'd *Anger* to his wonted *Pride*, and has added *Hatred* to both? Does he see farther with these so excellent Spectacles?

Luther does contrary to what he Preach'd.

Luther's Excellent Spectacles.

I will not wrong the Bishop of *Rome* so much, as troublesomely, or carefully to dispute His Right, as if it were a matter doubtful; 'tis sufficient for my present task, that the Enemy is so much led by fury, that he destroys his own Credit, and makes clearly appear, that by meer Malice he is so blinded, that he neither sees, nor knows what he says himself. For he cannot deny. but that all the Faithful, honour and acknowledge the Sacred *Roman See* for their Mother and Supream; nor does distance of Place or Dangers in the way hinder Access thereunto. For if those who come hither from the *Indies* tell us the Truth, the *Indians* themselves (seperated

The vast extent of the Authority of the Bishop of Rome.

The Antiquity of the Pope's Authority.

Greece is Obedient to the Bishop of Rome.

St. Hieronimus.

from us by such a vast distance both of Land and Sea,) do submit themselves to the See of *Rome*. If the Bishop of *Rome* has got this large Power, neither by command of God, nor the Will of Man, but by main force; I would fain know of LUTHER, when the *Pope* rush'd into the Possession of so great Riches? for so vast a Power, (especially if it began within the memory of Man,) cannot have an obscure Origen: But perhaps he'll say, 'tis above one or two Ages since; Let him then remember us of it by Histories: Otherwise, if it be so Antient, that the beginning of so great a thing is quite forgot. Let him know, that by all Laws we are forbidden to think otherwise, that That thing had a Lawful beginning, which so far surpasses the memory of Man, that its Origen cannot be known. 'Tis certain, that by the unanimous Consent of all Nations, 'tis forbidden to change, or move the things which have been for a long time immoveable. Truly, if any will not look upon Antient Monuments, or read the Histories of former times, he may easily find, that since the Conversion of the World, all Churches in the Christian World have been Obedient to the See of *Rome*. We find, that though the Empire was translated to the *Grecians*, yet did they still own, and obey the Supremacy of the Church, and See of *Rome*, except when they were in any Turbulent Schism.

St. *Hierome* excellently demonstrates his good esteem for the *Roman* See, when he openly declares, (Though he was no *Roman* himself,) that it was sufficient for him that the *Pope* of *Rome* did but approve his Faith, whoever else should disapprove it.

When LUTHER so impudently asserts, (and that against his former Sentence,) That the *Pope* has no kind of Right over the *Catholick* Church; no, not so much as *Humane*, but has by meer force *Tyrannically* usurp'd it. I cannot but admire, that he should expect, his Readers should be so easily induc'd to believe his Words; or so blockish, as to think that a *Priest*, without any Weapon, or Company to defend him, (as doubtless he was, before enjoy'd that

that which LUTHER says he Usurp'd,) could ever expect or hope, without any Right or Title to obtain so great a Command over so many *Bishops* his Fellows, in so many different, and divers Nations.

How could he expect, I say, that any body would believe, (as I know not how he could desire they should,) that all Nations, Cities, nay Kingdoms and Provinces, should be so Prodigal of their Rights and Liberties, as to acknowledge the Superiority of a strange *Priest* to whom they should owe no Subjection? But what signifies it to know the Opinion of LUTHER in this Case, when (through Anger and Malice,) himself is ignorant of his own Opinion, or what he thinks? But he manifestly discovers the darkness of his understanding and knowledge, and the folly and blindness of his heart, abandon'd to a Reprobate sense, in doing and saying things so inconvenient. How true is that of the Apostle? *Though I have Prophecy, and understand all Mysteries, and all Knowledge; and though I have all Faith, so as to remove Mountains, and have not Charity, I am nothing.* Of which Charity, LUTHER not only shews how void he is, by perishing himself through Fury; but much more by endeavouring to draw all others with him into destruction, whilst he strives to dissuade them from their Obedience to the Chief Bishop, whom in a three-fold manner He Himself is bound to obey, viz. As a *Christian*, as a *Priest*, and as a *Religious Brother*: His disobedience deserving also to be punish'd in a treble manner: He remembers *Kings*.
 not how much Obedience is better than Sacrifice; nor does he consider how 'tis ordain'd in *Deuteronomy*, Deut. zviii.
That the Man that will do presumptuously, and will not hearken unto the Priest, (that stands to Minister there before the Lord thy God,) or unto the Judge, even that Man shall die. He considers not, I say, what cruel punishment He deserves, that will not obey the Chief *Priest* and Supreme Judge upon Earth. *She Mo-*
 For this poor Brother being cited to appear before *desty of the*
 the *Pope*, with offers to pay his Expences, and *Brother*
 promise of safe Conduct; refuses to go without a *Luther*.
 Guard,

1 Kings.
xv.

Rom. x.
Rom. v.

Guard, troubling the whole Church as much as he could, and exciting the whole Body to Rebel against the Head; which to do, *Is as the sin of Witchcraft*; and in whom to acquiesce, *Is as the sin of Idolatry*. Seeing therefore that LUTHER, (mov'd by hatred) runs head-long on to destruction, and refuses to submit himself to the Law of God, but desires to establish a Law of his own: *It beboves all Christians to beware, least* (as the Apostle says) *through the disobedience of one, many be made sinners*: But on the contrary, by hating and detesting his Wickedness, we may sing with the Prophet, *I hated the Wicked, and loved your Law*.

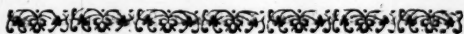


The Assertion of the Seven SACRAMENTS.

BUT these two Chapters, (of abrogating INDULGENCES, and taking away all Authority of the Chief Bishop,) of which we have already given our Opinion: Tho' they are wicked, yet are they but the flourishings or first essays of LUTHER, who now begins to murder, and destroy the *Sacraments*, which in his Book he goes about to do: All which whole Book, he confesses still to be but a Flourish to I know not what Work; I suppose 'tis some Work in which he intends to fight more seriously against our whole *Faith*: Yet I much admire he should think to compose any thing whatsoever, more stuf with Venom, than is this whole Preface, or Flourish of his: In which, of Seven *Sacraments*, he leaves us but Three, nor them neither, unless for a time; giving us to understand, that he shall soon also take them from us; for of the Three, he takes away One immediately after, in the same Book; whereby he plainly shews us what he intends to do with the rest.

To which thing it seems he prepares the way, when he says, *That if he would speak according to Scripture, He would leave but One Sacrament, and Three Sacramental Signs.* If any one do but diligently examine how he handles these three Sacraments, (which for the present he puts as three Sacraments, or under three Signs) he may perceive that he treats of them in such a manner, as that none should doubt, but that when he sees his own time, and at his own pleasure, he intends wholly to deprive us of them all,

Let the Reader diligently observe his steps, and Luther look to his own, that he may discover the subtleties of this Serpent, and let him not with too much security, thrust himself amongst these Thorns, Brambles, and Dens, but warily walk round his Caverns, fearing least he should secretly strike his Mortal Sting into his heel: This hideous Monster being catch'd, will become benum'd, and pine away by his own Venom.



The Sacrament of the ALTER.

LET us therefore begin where he began himself, with the Adorable Sacrament of Christ's Body. The changing of the Name thereof, calling it, *The Sacrament of Bread*, shews that this Man cannot well endure, that we should be put in mind of Christ's Body by the Name of the Blessed Sacrament; and that, if under any fair pretext, it were possible for him, he would give it a worse Name. How much differs the judgment of St. Ambrose from this Man's, when he says, *Though the form of the Bread and Wine is seen upon the Altar, yet we must believe, that there is nothing else but the Body and Blood of Christ.* By which words it clearly appears, that St. Ambrose confesses no other Substance to remain with the Body and Blood of Christ in the Sacrament, when he says, *That which is sent under*

under the form of Bread and Wine, is nothing else but the Body and Blood of Christ. If St. Ambrose had only said *Flesh and Blood*, without adding any thing more; Perhaps LUTHER would have said, that St. Ambrose, (acknowledging the *Flesh and Blood* to be in the Sacrament) did not deny that the Bread and Wine was there also; as LUTHER himself says, *That the substance of the Flesh is with the Bread, and the Substance of the Blood along with the Wine:* But seeing St. Ambrose says, *That there is nothing else but the Flesh and Blood.* It appears that he is manifestly contrary to LUTHER, who affirms, *That the Bread is with the Flesh, and the Wine with the Blood.* And though this which LUTHER says, was as true as 'tis false, viz. *That the Bread should remain mingled with the Body of Christ;* yet was it not necessary for him to blot the Name of the *Body of Christ* out of the Sacrament, in which he confesses that the *True Body of Christ* is. For if the Substance of *Bread* should be with the *Body of Christ*, (as he contends,) yet there's no reason that the Inferior Substance should take away the Name from the more worthy. For tho' the Apostle, (conforming himself to the understanding of the Auditors, then Ignorant people,) call'd it *Bread*; yet now, after the Faith has been so long establish'd, it was not fit or convenient to change this so Adorable a Name, (which represents to the Hearers, the thing in the Sacrament,) into such a Name as would have turn'd their minds from the *Body* to the *Bread*. Neither would LUTHER, without doubt, have changed it, if he had not determin'd with himself to draw the People to Worship the *Bread*, and leave off *Christ's Body*; from which he himself is divided; concerning which, I shall presently speak more fully.

In the mean while, let us truly examine how subtilly, under pretence of favouring the *Laity*, he endeavours to stir them up to an hatred against the *Clergy*: For when he resolv'd to render the Churches Faith Suspicious, that its Authority should be of no consequence against him; and so by opening that gap,

gap, he might destroy the chiefeſt Myſteries of Chriſtianity: He began with that thing, which he foreſaw would be Prais'd and Applauded by the People: For he touch'd the old Sore by which *Bohemia* had been formerly Blister'd, *viz. That the Laity ought to receive the Eucharist under both kinds.* When firſt he began to handle this point, He only ſaid, *That the Pope would do well, to have it ordain'd by a General Council, that the Laity ſhould receive the Sacrament under both kinds:* But that being by ſome Diſputed with him, and deny'd; he contented not himſelf to ſtop there, but grew to ſuch a perverſe height, that he condemn'd the whole *Clergy* of Wickedneſs, *For not doing it without ſtaying for any Council.* For my part, I do not diſpute the firſt: And though to me, no Reaſons appear why the Church ſhould not Ordain, that the *Sacrament* ſhould be Adminiſter'd to the *Laity* under both kinds; Yet doubt I not, but what was done in times paſt, in omitting it, and alſo in hindering it to be ſo Adminiſter'd now, is very convenient. Nor can I believe the whole *Clergy*, (during ſo many Ages,) to be ſo void of Senſe, as to incur Eternal Punishment for a thing by which they could reap no Temporal good. It appears in this, not to be a thing of any ſuch danger becauſe God not only beſtow'd Heaven upon thoſe men, who did this thing themſelves, and writ that it ought to be done; but likewise would have them Honour'd on Earth, by thoſe by whom he is Ador'd himſelf: Amongſt which, (to omit others,) was that moſt Learned and Holy Man *Thomas Aquinas*, which I the more willingly Name here, becauſe the wickedneſs of LUTHER cannot endure the Sanctity of this Man, but reviles with his foul Lips, him whom all *Chriſtians* Honour.

Luther
contradicts
himſelf.

There are very many, though not Canoniz'd, who are contrary to *Luther's* Opinion in this; and to whom in Piety and Learning *Luther* is in no ways comparable. Among whom is the Maſter of the *Sentences*, *Nicholas de Lyra*, and many others,

to each of which it behoves all Christians to give more Credit, than to LUTHER.

Luther
contradicts
himself.
Luther's
Words.

But pray observe how LUTHER Staggers, and contradicts himself; In one place he says, *That Christ in his last Supper, not only said to all the Faithful, as permitting, but as commanding, Drink ye all of this.* Yet afterwards, (fearing to offend the Laity, whom he Flatters, to stir up their hatred against the Priests,) He adds these words, *Not, that They who use but one kind do sin against Christ, seeing Christ did not command to use any kind, but left it to every mans discretion; saying, As often as ye do this, do it in remembrance of me: But,* says he, *they sin who forbid to give both kinds to such as are willing to receive it: The blame, says he, lyes on the Clergy, and not on the Laity.* You see how clearly he first holds it for a Command, and then says, 'tis no Commandment, but a thing left to every Mans Discretion. What need we contradict him, that so often contradicts himself; And yet before, when he speaks of all in general, he does not defend the Laity well, if any body would urge the matter: And he proves no sin to be in the Priests, whom most bitterly he accuses. For, he says, *the sin consists in the Priests taking the liberty of one kind from the Laity:* If any body should ask him here, how he knows that Custom to have been practis'd against the Peoples will? I believe he cannot tell it. Why then does he condemn the whole Clergy for having taken the Laities Right from them by force, seeing he cannot by any Testimony prove that this was forcibly done; How much more reasonably should it be, to say, that the Consent of the People did concur with this Custom for so many Ages, if it could not be justly establish'd but with their pleasure? For my part, when I see what things the Clergy cannot obtain from the Laity, not so much indeed, as not to Bury their Dead almost under their Altars; I cannot easily believe that they should suffer themselves to be Injuriouly, and by Force depriv'd of any such great part of their Rights? but that rather this was Instituted for some reasonable

reasonable Causes, and with the Consent of the *Laity*. What I most admire, is, that LUTHER should be so angry and passionate, for having One kind taken away from the *Laity* in the *Communion*, and is nothing at all mov'd that Children should be debarr'd from both; For he cannot deny, but that Children in the Primitive times did receive the *Communion*. Which Custom, if it was justly omitted, (though Christ said, *Drink ye all of this*,) and that without doubt for very good Reasons, though no Body can now remember them; Why should we not think, that for good and just Reasons, unknown at this time, the Primitive Custom of the *Laities* receiving the *Sacrament* in both kinds, (which perhaps continu'd not for any considerable time,) was taken away? Moreover, if he examines the strict form of the *Evangelical Narration*, and leaves nothing in this matter to the Church: Why does he not command the *Sacrament* to be always receiv'd at Supper-time, or rather after it? Finally, it should be esteem'd no less Inconvenience to do any thing in this *Sacraments* receiving, which ought not to be done. If therefore the Custom of the who'e Church does not well, to deny to the *Laity* the *Communion* under the form of *Wine*? By what reason durst LUTHER put *Water* into the *Wine*? For I do not think that he is so bold as to Consecrate without *Water*; yet has he no Example in *Our Lords Supper*, nor any certain one, of the *Apostles Tradition* of mingling the *Wine* with *Water*: But he learn'd it only by the Custom of the Church, to which if he thinks himself oblig'd to be obedient in this part, why does he so arrogantly oppose it in the other?

Children in the Primitive times were admitted to the Communion.

Whatever LUTHER Chatters concerning this matter, for my part I Judge it more safe, to believe that the *Laity* do rightly *Communicate*, though under one kind; than that the *Clergy* for so many Ages were damn'd, for one thing, (as he disputes;) for he calls them all wicked, And so wicked, that they all were guilty of the Crime of *Evangelical Treason*.

Luther's injurious words against the whole Clergy.

If (says he) We must Name them that are Hereticks and Schismaticks; 'tis not the Bohemians, or

C

Gracians,

Græcians, for they endeavour to follow the Gospel; But the Romans are the Hereticks and Schismaticks, who by their Fictions presume against the evident Truth of Scripture. If LUTHER admits nothing else but the evident and plain Text of Scripture, why does he not (as I said) command the Eucharist to be receiv'd at *Supper-time*? For the Scriptures mention that Christ did so. How much better should LUTHER believe that this Institution of the Church in giving the Communion to the Laity under one kind, was done by the Authority of God, not by any Humane Invention, as it was by Gods Authority Instituted that it should be receiv'd when the People are Fasting; For as St. *Augustin* says, *It has pleas'd the Holy Ghost, that the Body of our Lord, which by the Apostles was receiv'd after other Meats, should in the Church be received Fasting, before any other Meats.* 'Tis very probable, that the Holy Ghost which governs the Church of Christ, as he has chang'd the time of Receiving the Sacrament, from *Supper*, to the *Morning*, *Fasting*, has also chang'd the *Laities* receiving under both, to the *Communicating* under one kind: For he that could change the One, why could he not also alter the other? LUTHER shews plainly in this place, that his intention is by his Words, to Flatter the *Bohemians*, whose Perfidiousness he before detested: For none of those whom he calls *Papists*, and *Flatterers* of the *Pope*, does so much Flatter the *Roman Prelates*, as LUTHER Flatters the very scum of the *Bohemian Commonality*: And not without reason indeed; for he foresees that the *Germans*, (which he formerly deceiv'd under the form of a simple sheep,) would reject him as soon as they should perceive him to be a devouring Wolf. And therefore he insinuates himself into the esteem of the *Bohemians*, and makes himself Friends of the *Mammon* of Iniquity, (as much as he is able,) that when he is banish'd his own Country, he may pass into that of those, into whose Errors he has already enter'd.

And that some remarkable Action many render him more commendable to them when he goes, he endeavours

endeavours to extinguish all the Force and Authority of *Ecclesiastical Customs*, and so in the Conclusion to ruine all, if his Designs should take, which God forbid. For he aims at greater things than he can expect to accomplish; and therefore pleads for the *Laitie*, though his Thoughts are quite contrary to what he pretends; for though he sweetly offers them *Bread* in the one Hand, yet he holds a *Scourge* for them in the other. For in the first place he's altogether for the *Laities* being admitted to receive under both kinds: And who would not think, that he thereby endeavours to increase their Devotion towards the *Sacrament*? But look a little further what he drives at: For at last he brings his business so far, as to desire, that they may not be oblig'd to receive at *Easter*; and that no time may be appointed them for Receiving, but that every Man may be left to his own Discretion: Nay further, *That none should receive more than once in his whole Life, and that at the day of his Death*; which is uncertain, and at which many are not able to Receive. So he that pretended to stand for the *Communicating* under both kinds, procures the quite contrary, to wit, *That it may be Lawful for them never to receive under any kind*. And he esteems it an excellent Liberty, that the People may be altogether freed from Receiving the *Sacrament*.

Wherefore though this *Serpent* seem to Flatter you with an amiable Aspect; yet that Venomous Tail of his seeks to sting you; For he makes it plainly appear, that he's more concern'd for the Peoples Receiving under one kind, than for their abstaining from both. For even as the *Old Serpent* being cast out of Heaven, envy'd Man's Happiness in *Paradise*; so LUTHER being fallen, by his own sin, (under the Penalty of *Excommunication*,) thereby depriv'd of the wholesom and life-giving *Communion* under both kinds, endeavours to entrap all others in the same snare; That being freed from the Obligation of Receiving under both kinds, they may by little and little bring themselves under no kind at all. And the further you advance in Reading his

Luther's
Hypocrisy.

his Libe^l, the more you'll discover this detestable fetch of his.

For he makes it a second Captivity, that any man should be forbidden to believe that the true *Bread* and true *Wine* remains after Consecration. So that in this, (contrary to the belief of the whole Christian World, both now, and for so many Ages past,) he endeavours to perswade, that the *Body* and *Blood* of Christ is after such a manner in the *Eucharist*, that the Substance of true *Bread* and true *Wine* remains still after Consecration. I suppose afterwards, when't pleases him, he'll deny the Substance of the *Body* and *Blood* to be there, When he has a mind to change his Opinion, as he has three times done already, and yet he feigns that he Teaches those things, *As being mov'd with pity towards the Captivity of the Israelites, in which they are kept slaves to Babylon.* Thus he calls the whole Church *Babylon*, and the Faith of Christ, *Slavery*: And this merciful Man offers Liberty to all those, who will divide themselves from the Church, and become corrupted with the Infection of this rotten and seperated Member. But 'tis worth our while to know by what means he invites People to this more than Servile Liberty.

Luther's
great mer-
it.

Luther's
Argument.

His words.

He esteems this to be his greatest and chiefest Reason, to wit, *That Scripture is not be forc'd, either by Men or Angels, but to be kept in the most simple signification that can be: And (says he) unless for some manifest circumstances requiring, 'tis not be taken otherwise than in its proper and Grammatical sense, least occasion should be given to the Adversaries to undervalue the whole Scriptures: But (says he) The Divine Words are forc'd, if that which Christ call'd Bread, be taken for the Accidents of Bread; and what he call'd Wine, for the form of Wine. Therefore by all means the true Bread and true Wine remains upon the Altar, least violence be done to Christs words, if the Species be taken for the Substance. For, (says he) seeing that the Evangelists so plainly write, that Christ took Bread, and Blest it: And afterwards in the Book of the Acts, and by Paul 'tis call'd Bread,*

we ought to take it for true Bread, and true Wine, as a true Chalice. For they do not say themselves, that the Chalice is Transubstantiated.

This is LUTHER's great, and (as he says) his chief Reason, which I hope so to handle, as to give all men to understand, of how little consequence it is. For in the first place, though the *Evangelists* had plainly said, what he says they did: Yet does not that prove any thing clearly for him; but on the contrary, they say nothing in any place that may seem to favour his side. Do not they write (says he) that he took Bread, and Bless'd it? And what does that argue? We confess he took Bread, and Bless'd it; But that he gave Bread to his Disciples after he had made it his Body, we flatly deny, and the *Evangelists* do not say he did: That this may more evidently appear, and that there may be less room left for wrangling, let us hear the *Evangelists* themselves: St. Matthew's words are these, *While they were at Supper, Jesus took Bread and bless'd it, and brake it, and gave to his Disciples, saying, Take, and Eat, this is my Body. And taking the Chalice, he gave Thanks, and gave it to them, saying, Drink ye all of this; This is my Blood of the New Testament, which is shed for many for the remission of Sins.* But St. Mark's words are these, *And while they were Eating, Jesus took Bread, and Blessed, and brake it, and gave to them, and said, Take, Eat, This is my Body. And when he had taken the Chalice, and given Thanks, he gave it to them; And they all drank of it: And he said unto them, This is my Blood of the New Testament which is shed for many.* St. Luke has it after this manner, *And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: This do in remembrance of me; Likewise also the Chalice after Supper, saying, This Chalice is the New Testament of my Blood, which is shed for you.*

Matt.xxvi

Mark xiv.

Luke xxii.

In all these words of the *Evangelists*, I see none, where, after the Consecration, the Sacrament is call'd Bread and Wine: But only Body and Blood. They say, That Christ took Bread in his Hands,

Luther's
false Inter-
pretation.

which we all confess, but when the Apostles receiv'd it, it was not call'd *Bread*, but *Body*. Yet LUTHER endeavours to wrest the words of the Gospel by his own Interpretation. *Take, Eat, This*, that is, *This Bread*, (says he, which he had taken and broken,) *Is my Body*. This is LUTHER's Interpretation; not Christ's Words, nor the Sense of his Words. If he had given to his Disciples the *Bread* which he took, as he took it; without Converting it into *Flesh*, before he bad them (in giving it) *Take and Eat*; It had been rightly said, that he gave what he took in his Hand; for then he had given nothing else.

But seeing he turn'd the *Bread* into his *Flesh*, before he gave it the Apostles to Eat; they now receive not the *Bread* which he took, but his *Body*, into which he had turn'd the *Bread*: As if one who had taken Seed, should give to another the Flower sprung thereof: He would not give what he had taken, though the common course of Nature had made the one of the other. So likewise much less did Christ give the Apostles what he took in his Hand, when by so great a Miracle he turn'd the *Bread* which he took, into his own *Body*: Unless perhaps some will say, because *Aaron* took a Rod in his Hand, and cast a Rod from him; that the Substance of the Rod remain'd with the *Serpent*, and the *Serpent's* Substance with the Rod, when 'twas restor'd again. If the Rod could not remain with the *Serpent*; how much less can the *Bread* remain with the *Flesh* of Christ that incomparable Substance?

The folly of
Luther's
trifling Ar-
guments.

For what LUTHER argues, or rather trifles, to shew the simplicity of his own Faith; when of the *Wine*, Christ does not say, *Hoc, est Sanguis meus*. But, *Hic, est Sanguis meus*: I wonder why it should enter into any man's mind to write thus. For who sees not, that this makes nothing at all for him, nay rather against him? It had seem'd more for his purpose, if Christ had said, *Hoc est Sanguis meus*: For then he might have had some colour at least, whereby he might have refer'd the Article of Demon-
strating

strating, to the *Wine*. But now, though *Wine* is of the *Neuter Gender*, yet *Christ* did not say *Hoc*, but *Hic est Sanguis meus*. And though *Bread* is of the *Masculine Gender*, notwithstanding he says, *Hoc est Corpus meum*, not *Hic*; That it may appear by both *Articles*, that he did not mean to give either *Bread* or *Wine*, but his own *Body* and *Blood*. Is't not very ridiculous, that LUTHER should imagine this *Pronoun Hoc*, not to be by *Christ's* intention refer'd to the *Body*, but only for the conveniency of the *Greek* and *Latin Tongues*; and therefore sends us back to the *Hebrew*? For the *Hebrew*, if it has not the *Neuter Gender*, cannot so conveniently declare to what *Christ* has refer'd this *Article*, as the *Greek* or *Latin* can do.

Luther's
Argument
of the Ar-
ticle turn'd
against
Himself.

For though in the *Hebrew*, the *Article* should be of the *Masculine Gender*, that is, *Hic, est Corpus meum*; nevertheless the matter would be left doubtful, because that *Speech* might seem forc'd by the necessity of the *Language*, which has no *Neuter Gender*. But because *Bread* and *Body* are of different *Genders* in the *Latin*: He that Translated it from the *Greek*, should have joyn'd the *Article* with *Panis*, if he had not found that the *Evangelical* demonstration was made of the *Body*. Moreover, when LUTHER confesseth that the same difference of *Gender* is in the *Greek*, he might easily know, that when the *Evangelists* writ in *Greek*, they would have put in the *Article* relating to the *Bread*, if they had not known our Lord's mind. But they were willing to Teach the *Christians* by the *Article* relating to the *Body*, that in the *Communion*, *Christ* did not give *Bread* to his *Disciples*, but his *Body*.

Wherefore, when LUTHER to serve his own turn interprets the Words of *Christ*, *Take, and Eat, this is my Body*, that is, this *Bread* he had taken. Not I, but *Christ* himself Teaches us to understand the contrary, to wit, That what was given them, and seem'd to be *Bread*, was not *Bread*, but his own *Body*: If the *Evangelists* have rightly deliver'd us the Words of *Christ*. For otherwise he should say, not *Hoc*, (that it might be expounded for *Hic*), but more

more properly *Hic Panis est Corpus meum*: By which saying he might Teach his *Disciples*, what LUTHER now Teaches to the whole Church, to wit, *That in the Eucharist the Body of Christ, and the Bread are together.*

But our Saviour spoke after that manner, that he might plainly manifest, That only his *Body* is in the *Sacrament*, and no *Bread*.

A very ridiculous
Argument
of Luther's

How magnificently LUTHER brings in this for his Argument, *That Christ speaks of the Chalice, which no body holds to be Transubstantiated*: I admire the man's not ashamed of so unmeasurable a folly. When Christ says, *This Chalice of the New Testament in my Blood*: What does that make for LUTHER? For what else does it signify, but that what he gave his *Disciples* to Drink, was his own *Blood*? Will LUTHER make appear by those Words of *Christ*, that the *Substance* of *Wine* remains, because Christ speaks of *Blood*? Or that the *Wine* cannot be chang'd into *Blood*, because the *Chalice* is still there? I wish he had chosen to himself some other matter in which he might have play'd and sported with less danger. For when he so much excuses the *Bohemians* and *Greeks* from *Heresy*; as to call all the *Roman Catholics*, *Hereticks*, he shews himself to be a worse *Heretick* than either of those; who not only denies the *Faith* which the whole Church Believes, but also perswades People to believe worse than the *Greeks* or *Bohemians* ever did, I have thus far Disputed these things, that I might make appear, that what he Braggs, himself to make out, cannot be shewn by the Words of *Christ*, and the *Evangelists*: Nay in Them the quite contrary is very clear, to wit, That *Bread* is not in the *Eucharist*.

LUTHER speaks of the *Eucharists* being call'd *Bread*, in the *Acts* of the *Apostles*: I desire he would shew us the place: For my part, I find none that is not Ambiguous, and which seems not rather to speak of a common Banquet, than the *Sacrament*. Yet I confess the *Apostle* speaks more than once of *Bread*, either following the custom of *Scripture*, which sometimes calls a thing not by the Name of
what

what it is, but of what it was before : As when it says, *The Rod of Aaron devour'd the Rods of the Magicians* ; which then were not *Rods*, but *Serpents*. Or else perhaps content to call it, what in *Species* it appear'd to be : In that he thought it sufficient to feed the People with *Milk*, who as yet were but inexperienced in *Faith* ; and at first to exact nothing of them, but even to believe, that the *Body of Christ* was after any manner whatsoever in the *Sacrament* : But afterwards by little and little to feed them with more solid Meat, as they gather'd more strength in *Christ*. He might as well have also touch'd, in the *Acts of the Apostles*, at that place where St *Peter*, speaking to the People, and insinuating into them the *Faith* of *Christ*, yet durst not as yet say any thing openly of his *Divinity* : So cautious were they then of exposing rashly the secret *Mysteries* to the People.

But *Christ* made no doubt to Teach his *Apostles*, (whom he had so long time instructed in his own *Doctrine*,) the very first time he Instituted the *Blessed Sacrament*, that the *Substance* of *Bread* and *Wine* remain'd no longer in the *Sacrament* : But that the *Forms* of both remaining, the *Substance* was chang'd into his *Body* and *Blood*. Which he so plainly Taught, that it is a very strange thing that any body should ever after call in question a thing so clear in it self. For how could he have more properly said, that no *Bread* and *Wine* remains in the *Sacrament*, than when he said, *This is my Body*, for he did not say, *My Body* is in this, or with this which you see, is my *Body* ; as if it should consist in the *Bread*, or with the *Bread*. But this (says he) is my *Body*. But that manifestly declaring, (to shut the Mouth of every Yelping Fellow) what he then gave, to be his *Body*. And though he had call'd Luther out what he gave to *Apostles*, *By the Name of Bread, of Christ* which he did not ; yet when he should Teach them that were present, that what he call'd *Bread*, was no other thing but his *Body*, into which by his Will the *Bread* was chang'd ; none could doubt what *Christ* would have us understand by the Name of *Bread*.

Against Bread. And that very Circumstance (for LUTHER
Luther by admits Circumstances) evidently declares, that the
Circum- Word *Bread*, when the *Bread* is turn'd into *Flesh*,
stance. signifies, (without any violence to the Text,) the
Luther's *Species*, not the *Substance* of *Bread*; unless LUTHER
pleasant Il- will therefore stick so closely to the Propriety of
lusion. Words, as to believe, that *Christ* was *Wheaten* or
Barly-bread in Heaven; because he says of him-
 self, *I am the Bread which descended from Heaven*:
 Or that he was a *Vine* laden with real *Grapes*, be-
 cause he said, *I am the True Vine, and my Father is*
the Husbandman: Or that the *Elect* shall be reward-
 ed in Heaven with *Corporal Pleasures*, because *Christ*
 Lukexxii. said, *I dispose unto you a Kingdom, as my Father has*
dispos'd unto me; that ye may Eat and Drink at my
Table in my Kingdom.

LUTHER takes a deal of pains to Confute the
 Arguments of the *Neoterics*, by which they endea-
 vour'd to maintain, and prove *Transubstantiation* by
Philosophical Reasons out of *Aristotle's School*; in
 which he troubles himself more than is requisite:
 For the *Church* does not believe it, because they dis-
 pute it, so to be: But because she believ'd
 so from the beginning, and that none should
 stagger about it, Decreed that all should so Believe.
 They therefore exercise their Wit with *Philosophical*
Reasons, that they may be able to Teach, that no
 absurd Consequence can follow that Belief; or that
 the change of *Bread* into a new *Substance*, does not
 necessarily leave, but take away the former.

LUTHER says, *This Doctrine of Transubstantiation*
is risen in the Church within this 800 years: Whereas
before, for above 1200 years from Christ's Birth, the
Church had true Faith: Yet all this while was there
not any mention made of this Prodigious (as he calls it)
Word of Transubstantiation. If he strive thus,
 only about the *Word*, I suppose none will trouble
 him to believe *Transubstantiation*; if he will but be-
 lieve, that the *Bread* is changed into the *Flesh*, and
 the *Wine* into the *Blood*; and that nothing remains
 of the *Bread* and *Wine* but the *Species*: Which, in
 one word, is the meaning of those who put in the
 Word

Word Transubstantiation. But after the Church Decreed that to be True, though this were the first time it should be ordain'd; yet if the Antients did not believe the contrary, although none should ever think of that thing before: Why should not LUTHER be Obedient to the present Decree of the whole Church, as perswaded that this is reveal'd now at length to the Church, which was hidden before? For as the Spirit Inspires *Where* he is willing; Jo. iii. so likewise he Inspires *When* he pleases.

But this is no such thing as LUTHER feigns, when he says, *This Doctrine of Transubstantiation is risen up within 300 years.* But pray let it not vex him to allow us 400 years; for I think 'tis so many since Hugo de Sancta Vittore writ a Book of the Sacraments, in which, tho' not the Word it self of Transubstantiation, yet the Sense of his words you may find to be of the same effect. *Tho' this Sacrament (says he) is but One, yet Three different things are propos'd in it: to wit, the Visible form, the Real Presence of the Body, and Virtue of Spiritual Grace.* You see how he puts down the Accidents of Bread, not the Substance; and the true Substance of the Body, not the Form. And more plainly a little further: *For what we see is the Species of the Bread and Wine, but what we believe to be under that form, is the very Body of Christ which hung on the Cross, and the very Blood which flow'd from his side.* He is yet clearer in another place, where he says, *By the word of Sanctification, the true Substance of Bread and Wine is turn'd, or chang'd into the true Body and Blood of Christ, only the form of Bread and Wine remaining, and the Substance passing into another Substance.* By this then it appears, that this Doctrine of Transubstantiation is somewhat more Antient, than LUTHER feigns it to be. But for the better confirmation of this, we will shew, that what he thinks, to be risen within 300 years, was the Faith of the Holy Fathers above 1000 years ago: For 'tis certain, that the Faithful for above 1000 years past, did believe the Substance of Bread and Wine to be truly chang'd into the Body and Blood of Jesus

Jesus Christ. Which makes me wonder that LUTHER's not asham'd of himself, to say, that this belief of *Transubstantiation* has not been in the Church above 300 years.

Eusebius.
Emissenus

Who knows not that *Eusebius Emissenus* dy'd above 600 years since. Who, as if dreading the broaching of such false Opinions, said *Let all doubt or ambiguity of unfaithfulness be put away. For he that is the Author of the Gift, is also the Witness of the Truth, now the invisible Priest converteth by his secret Power the Visible Creatures into his own Body and Blood; saying, Take and Eat, this is my Body.* Does not this Holy Man say most plainly, that the Substance of the Bread and Wine is chang'd into the Substance of the Body, and Blood?

St. Aug.

What could be said more to the purpose, than this of *St. Augustine*? *We Honour, (says he,) Invisible things, viz. The Flesh and Blood in the Visible form of the Bread and Wine.* He does not say in the Bread and Wine, but in the Form of the Bread and Wine. LUTHER denies that the Form of Bread is to be call'd Bread: And does he think that *St. Austin* should call that the Form of Bread, which is the true Substance of Bread?

St. Greg.
Nissenus.

Likewise *St. Gregory Nissenus* says, *That before the Consecration, 'tis but Bread, but when 'tis Consecrated by Mystery, 'tis made, and call'd the Body of Christ:* His saying that 'tis so, before the Consecration, gives us to understand, that 'tis not so after the Consecration.

Theophilus also expounding the words, *Hoc est, &c.* This my Body, &c. says, *This, which now I give, and You receive. For the Bread is not a Figure only of the Body of Christ, but is chang'd into the Proper Body of Flesh and Blood of Christ.* And a while after, *If we did see, says he, The Flesh and Blood Christ, we could not endure to eat them. Therefore our Lord condescending to our weakness, preserves the Forms of the Bread and Wine, but changeth the Bread and Wine into his own true Flesh and Blood.* LUTHER is here, by this Good and Learned Man, twice beaten down; For first he teaches, that That Article, *Hoc*, is not to be

be understood as LUTHER interprets it; *Hoc*, that is, *Hic Panis*: but *Hoc*, that is *This*, which now I give, and ye take. Secondly, he plainly says, That the Form of the *Bread* and *Wine* remains, and that the Substance is chang'd into the *Body* and *Blood*. But what else do they mean who use the word *Transubstantiation*, than what *Theophilus* said, not within 300 years, for he was dead some 100 years before the word *Transubstantiation* was used.

What need I mention St. *Cyri*, who not only affirms the same thing, but almost in the same words? For God, says he, condescending to our frailties, lest we should abhor *Flesh* and *Blood* on the Holy Altars, infuseth the force of Life into what is offer'd, by changing them into the Truth of his own proper *Flesh*. Moreover, that none should say that the Ancient Fathers believ'd the *Body* of *Christ* in such manner, to be in the *Eucharist*, as that the *Bread* should still remain: Not only those things which I have related, do fully evince, (as plainly they do,) but likewise what we have above related out of St. *Ambrose*, when he said, that *although the Form of Bread and Wine is seen, nevertheless we are to believe that there is nothing else after the consecration but the Body and Blood of Christ*.

You see how the Holy Father says, That it is not only the *Body* and *Blood*, but that there is nothing besides them, although the *Bread* and *Wine* seems to be there. And he that speaks this, has not said it within 300 years past, in which LUTHER feigns that this Belief of *Transubstantiation* is risen: But he spoke it above 1000 years ago. Neither can I believe that any of the Ancient Fathers would have approv'd that fine Comparison of LUTHER's, viz. *Of Iron join'd with the Fire*. For none ever said that Iron is so converted into Fire, that the Form on'y remains, the Substance of the Iron being chang'd into that of the Fire: which was the Opinion of all the Ancients concerning *Bread* and the *Flesh* of *Christ*; or if perhaps any one Person was of a contrary sentiment, yet one *Swallow* makes no *Summer*. And that Man, who ever he was, is rather to be excus'd for not perfectly seeing through

Luther's
comparison,
baffled.

a matter, at that time not in dispute, than to be imitated, contrary to the belief of all the rest of the whole Church, and of so many Ages; in a thing which he, if a good Man, and now alive, without doubt would not argue against. For that Man that has so much esteem for the *Body of Christ* as he ought to have, will more easily consent that any other two Substances should remain together, than that any other *Body* remain, mixt with the Adorable *Body of Christ*: seeing there is no Substance worthy to be mixt with that Substance which Created all Substances. Moreover, I suppose that the *Primitive Fathers* would as little approve that Comparison of LUTHER, by which he intends to prove, that the *Bread* remains with the *Flesh*, as God did remain with Man in the Person of *Christ*: For as the most Learned and most Holy of the Ancient Fathers confess in divers places, that the *Bread* is chang'd into *Flesh*; so none of them were so wicked or ignorant, as to think that the Humanity was chang'd into the Divinity: unless perhaps LUTHER will devise a new Person, that as God took on him the Nature of Man, so God and Man takes the Nature of *Bread*, and *Wine*: which if he believes, he shall be accounted an *Heretick* by all those who are not *Hereticks*.

Wherefore, (to conclude this Discourse of *Transubstantiation*, it evidently appears by *Christ's* words, and by the Judgment of the *Holy Fathers*, that the Faith of the *Church* at this present is true, by which 'tis believ'd, that the Substance of *Bread* or *Wine* do not remain in the *Eucharist*; whence it follows, that LUTHER'S Opinion in teaching the contrary, is false and *Heretical*: from which persuasion, I admire what profit he promises the People: Is it as LUTHER says, *That no body should esteem himself an Heretick, if perhaps he should be of his Opinion?* But he himself confesses, that there is no harm in believing This as the *Catholick Church* now believes, but on the contrary, the whole *Church* takes him an *Heretick*, who is of LUTHER'S Opinion; He therefore ought not to move any one whom

Luther's
words.

whom he wishes well, to be of his Judgment, which is condemn'd by the whole Church; but rather advise those he loves, to join themselves to those whom he himself witnesses to be in no danger. That way of LUTHER is therefore false, being against the publick Faith, not only of this time, but also of all Ages: Nor does he free from Captivity those who believe him, but drawing them from the Liberty of Faith, that is from a safe hold, (as he himself confesses) he Captivates them, leading them into a *Precipice*, into in-accessible, uncertain, doubtful, and dangerous ways. *And he that loves danger, shall perish therein.*

After this Man, who is free from any Evil, has escaped these two Captivities, which he imagines to himself: That he may not Captivate his mind to the Obedience of God, he overcomes (as he pretends) a third Captivity, and proposes a *Liberty* by which he may Captivate the whole Church. This, worse than Sacrilegious Caitif, endeavours to scatter abroad the Churches most splendid Congregation; to extinguish its Pillar of Fire; to violate the *Ark of the Covenant*; and to destroy the chief and only Sacrifice which reconciles us to God, and which is always offer'd for the sins of the People; For, as much as in him lies, he robs the Mass of all the Benefits that flow from it to the People, denying it to be a good work, or to bring to them any kind of profit.

In which thing, I know not whether more to admire his Wickedness, or his Foolish Hope; or rather his mad Pride: Who seeing so many Obstructions before him, as he himself mentions, brings nothing with him wherewith to remove the least: But seems as if he would go about to pierce a Rock with a Reed. For he sees, and confesses himself, that the Opinions of the Holy Fathers are against him, as also the Canon of the Mass, with the custom of the Universal Church, confirm'd by the use of so many Ages, and the Consent of so many People. What Defence then does he oppose against so Innumerable, so Powerful, and so Invincible Armies? His accustom'd force rages, He strives to breed Discord, and move Seditions, to excite the

The end of those who believe Luther.

Luther does not answer his own Objections.

A strong
Argument
from Christ
Promise.

Commonality against the *Nobility*; And that he may the more easily stir them up to a *Revolt*; He, by his foolish and weak *Policy*, falsely pretends that he has *Christ* for *Captain* of the whole *Army* in the *Camp*; and that the *Trumpet* of the *Gospel* sounds only for him: Which is the most ridiculous *Stratagem* that ever was invented. For what man living is so Wicked or Blockish, as to think that the *Church*, which is the *Mystical Body* of *Christ*, should be in such manner Delacerated, as that the *Head* should be sever'd from the rest of the *Members* join'd together amongst themselves: Or that *Christ*, who never abandon'd the *Flesh* which once He took, should have cast off the *Church*, for whose sake he took that *Flesh*: And that he should for so many *Ages* absent himself from Her, with whom He Promis'd to remain to the end of the World, and should now pass to LUTHER's side, who is her profess'd Enemy? But Pray let us see, by what Enchantment he makes it appear for Truth, that Christ is on his side, as he brags. After many Idle Circumstances, He goes about to define what the *Mass* is; afterwards he separates the *Ceremonies* of the *Mass*, from the *Mass* itself; he examines the *Lord's Supper*, and ponders the Words which *Christ* us'd in the Institution of the *Sacrament* of the *Mass*.

And having found in them the Word *Testament*, (as if a thing very obscure,) he begins to Triumph, as though he had Conquer'd his Enemies: He beautifies with Words this his new-found Mystery: (is he calls it) And with great Gravity, as if 'twas never heard of before, he Teaches us what a *Testament* is. He Bawls aloud, *That it is to be mark'd and taken notice of that a Testament is the Promise of a dying person, by which he bequeathes the Inheritance, and Institutes Heirs: Therefore* (says he) *this Sacrament of the Mass, is no other thing than the Testament of Christ: And the Testament is nothing but the Promise of the Eternal Heritage: Giving his Body and Blood to us Christians, whom he appointed for his Heirs, as a sign for the ratifying his Promise: This* he repeats over and over again, he inculcates, and fixes

fixes it; intending to make it his immoveable Foundation whereon to build *Wood, Hay and Stubble*: For in laying this Ground-work, *That Mass is the Testament of Christ*. He boasts, *That he will destroy all the Wickedness that Impious Men (as he says) have convey'd into the Sacrament: And that he will clearly prove we ought to receive the Communion with Faith alone, without much regard to any manner of Good works whatsoever; and by how much the more Erroneous our Consciences are, and the more mov'd with the sting or titulation of our Sins, the more Holy is our state for to approach the Communion: But the more clear, pure and free from the stain of sin our Consciences are, in the worse capacity are we to Receive. Further (he says) that Mass is no Sacrifice; that it is only profitable to the Priest, not to the People: That it is nothing available, either to the Dead, or to the Living, That to Sing Mass for Sins, for any Necessity, or for the Dead, is an Impious Error. That Fraternities, as also the Annual Commemorations for the Dead, are vain and wicked things. That our voluntary maintaining of Priests, Monks, Canons, Brothers, and whatsoever we call Religious, is to be abolish'd.* These therefore, with many other great good things, he Glories to have found out by this discovery of the Blessed Sacrament to be the Testament of Christ. And now he inveighs against the *Sententious Doctors*, as he calls them: He exclaims against all such as Preach to the People: *Those for Writing, these for Preaching so much in the Defence of the Blessed Sacrament of the Eucharist, and neither of them saying any thing of the Testament, but most impiously concealing that most incomparable good from the People, which so long since might have been profitably known. The Laity, (he says) neither alive, nor after Death, will ever receive any benefit by the Mass: For the Ignorance of which matter, he denounces all Priests and Monks at this day in the World with their Bishops and Superiors, to be Idolaters, and in a very dangerous condition.*

Luther's
most Sacred
Opinions.

Of which
number
thou Lu-
ther art
also one.

Luther's
Words.

I do not therefore discuss how true that Mystery of LUTHER is, from which he attributes so much
D 3 glory

glory to himself, in applying so accurately his definition of the *Testament* to the *Sacrament*; yet at the same time, I do not see why he should brag so much of this new Invention of his own. I do not know indeed who he hears *Preach*, where he is; But here, I am sure, we have heard *Preachers*, over and over again, not only Treat of those things which LUTHER brings out for so new and exquisite, *viz.* *That Christ is a Testator; that he made his Testament in the last Supper; that he promis'd an Inheritance, which he declar'd to be the Kingdom of Heaven; That he instituted the Faithful for his Heirs; That the Sacrament is a Holy Sign, exhibited for a Seal; not only these, and such like, but also the number of Witnesses, the Bill and other Rites of Testaments they unfolded to Us out of the deepest Secrets of both Laws, and apply'd all of them exactly to the Sacrament.* And this they did more consciously, and truly than LUTHER; For they referr'd to the same *Testament*, not only what *Christ* did at his last *Supper*, but also what he suffer'd on the *Cross*. Only in this differing from LUTHER, that they did not find out the admirable and hitherto unheard-of Benefits of the *Mass*, by which the *Clergy* should lose all the Fruits of it in this Life, and the *Laity* in the Life to come: For neither would the *People* maintain the *Clergy* to say *Mass*, if they should be perswaded they could reap no *Spiritual Good* thereby.

But 'tis worth our while to see from what Tree LUTHER gathers this Fruit. After he has very often repeated, that the *Sacrament* of the *Eucharist* is the Sign of the *Testament*, and the *Testament* is nothing else but the Promise of *Inheritance*; he thinks that it consequently follows, that the *Mass* cannot be a *Good Work*, or a *Sacrifice*. To which, if any one consents, He must immediately admit that Catalogue of *Plagues*, by which he endeavours to confound the whole face of the Church. But if you deny it, then can he do nothing with so monstrous a design: For I am almost asham'd of the Arguments by which he pretends to Teach these things, they are so trifling, and frivolous in a mat-

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Luther's
first Argu-
ments, that
Mass is no
good work.

ter of so great Majesty. Thus he concludes ; (for I will give you his own words,) *You have heard that Mass is nothing else but the Divine Promise or Testament of Christ, commended by the Sacrament of his Body and Blood : Which if it be true, you understand, that by any means it cannot be a work ; nor is it to be us'd after any other manner, than by Faith alone : And Faith is not a work, but the Mistress and Life of works.* 'Tis a strange thing, that after so much pains taking, he vents nothing but meer Wind : Which though he would have us believe it to be of strength to overturn Mountains ; yet truly to me, it seems not of force enough to shake a Reed. For if you withdraw the coverings of his words, with which (like an Ape in Purple) he decks this ridiculous matter. If you take away the Exclamations, whereby he so often Rails, and Insults as a Conquerour ; though as not yet enter'd the Battle against the Church ; Or if he had clearly prov'd the thing, you'll find that nothing remains, but a naked, and miserable piece of *Sophistry*. For what else has he said by all that heap of Words, but that *Mass* is a Promise, and therefore no work. Who would but pity this man, that is so Blockish, as not to perceive his own Impertinency ; or if he understands himself, who would but take it heinously from him, that thinks all *Christians* so dull, as not to discover or comprehend so manifest Follies. I shall not dispute with him about the *Testament* or *Promise*, or the whole Definition, or Application thereof to the *Sacrament*. I will not trouble him so much, he may perhaps find others who will ruin the best part of his Foundation, by saying, *That the Testament is the Promise of the Evangelical Law, as the Old Testament was of the Law of Moses ;* and by denying it to be rightly handled by LUTHER. For Luther neither was the *Testator* particularly to Name what he should leave to the Heir, whom he had appointed over all in general ; nor is the remission of Sins, which LUTHER says, *To be bequeath'd for an Inheritance,* The same with the Kingdom of Heaven, but rather the way to Heaven. If any one should

urge,

urge, and press LUTHER in these, and such like sayings, he might perhaps, by fastening these Engines in any part of his Structure, shake the whole frame thereof; but I shall leave that to such as will be willing to do it: And because he desires his Foundation should remain unshaken, I shall not go about to move it; I will only shew, that the House he has built upon it, falls of itself. And to shew this more plainly, let us consider a little the Original of the matter, and examine the *Mafs* by its first Pattern.

Our Lords
Supper ex-
cellently
explain'd.

Christ in his most Holy Supper, in which he instituted this Sacrament, made of Bread and Wine, his own Body and Blood, and gave to his Disciples to be eaten and drunk: A few hours afterwards he offer'd the same Body and Blood on the Altar of the Cross, a Sacrifice to his Father for the sins of the People, which Sacrifice being finish'd, the Testament was consummated. Being now near his death, he did (as some dying Persons are wont to do,) declare his Will concerning what he desir'd should be done afterwards in Commemoration of him. Wherefore, instituting the Sacrament, when he gave his Body and Blood to his Disciples, he said, *Do this in Commemoration of Me*. He who diligently examines this, will find *Christ* to be the Eternal Priest, who, in place of all the Sacrifices which were offer'd by the Temporary Priesthood of *Moses's* Law, whereof many were but the Types and Figures of this Holy Sacrifice, has instituted One Sacrifice, the Greatest of all, the Plenitude of all, as the Sum of all others, that it might be offer'd to God, and given for Food to the People: In which thing, as *Christ* was the Priest, so his Disciples did for that time represent the People, who themselves did not Consecrate, but Receiv'd from the hands of their Priest, the Consecrated Sacrament. But God did shortly after Elect and Institute them Priests, that they might Consecrate the same Sacrament in Commemoration of him.

And what else then is this, but that they should Consecrate, and not only Receive it themselves,
but

but likewise give it to the People, and offer it to God: For if LUTHER should argue that the Priest cannot Offer, because *Christ* did not Offer in his Supper, let him remember his own words, *That a Testament involves in it, the Death of the Testator*: therefore has no Force or Power, nor is in its full Perfection, till the Testator be dead. Wherefore, not only those things which *Christ* did first at his Supper, do belong to the Testament, but also his Oblation on the Cross: For on the Cross he consummated the Sacrifice which he began in the Supper: And therefore the Commemoration of the whole thing, to wit, of the Consecration in the Supper, and the Oblation on the Cross, is Celebrated, and Represented together in the Sacrament of the Mass, and therefore the Death is more truly represented than the Supper. And therefore the Apostle, when writing to the Corinthians, in these words, *As often as ye shall eat this Bread, and drink this Cup, adds, not the Supper of our Lord, but ye shall declare our Lord's Death.*

Let us now come to LUTHER's chief Reasons by which he proves MASS to be neither Good Work, nor Sacrifice. And tho' it were better first to treat of Sacrifice, yet because he has first mov'd concerning Work, we will follow him. When therefore he thus argues, *MASS is a Promise, therefore no Good Work, because no Promise is a Work.* We answer, that the Mass which the Priest Celebrates, cannot more properly be call'd a Promise, than the Consecration of *Christ* was. And all under one, we'll demand of him, if *Christ* did not do a Work when he Consecrated? which if he deny, we shall certainly begin to admire that there should be some Work done by him who cuts an Image out of Wood, and not by *Christ*, when he made his own Flesh of Bread? And if *Christ* did any Work, I am certain none will doubt of its being a Good Work: For if the Woman who pour'd the Oyntment upon his head, wrought a Good Work in that, who doubts of his performing a Good Work, when he gave his Body for our Nourishment, and Offer'd it

An answer to Luther's Arguments

An efficacious confirmation of Luther's Argument.

A confirmation of the confirmation.

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in *Sacrifice* to God. If this cannot be deny'd, unless by him who intends to trifle in so serious a matter, neither can it also be deny'd that the *Priest Worketh a Good Work* in the *Mass*, seeing that in the *Mass* he does nothing else but what *Christ* did in his *Last Supper*, and on the *Cross*; for this is declar'd in *Christ's* own words, *Do this in commemoration of me*. By which words, what was he willing they should represent, and do in the *Mass*, but what he had done himself in his *Last Supper*, and on the *Cross*?

For he Instituted, and began the *Sacrament* at his *Last Supper*, which he perfected on the *Cross*. And from this reason especially it seems, was taken the occasion of mingling *Water* with the *Wine*, according to the Custom of the *Church*, because *Water* and *Blood* did flow from the side of *Christ*, dying on the *Cross*.

Since it cannot be deny'd that *Christ* wrought a *Good Work* in his *Last Supper*, and on the *Cross*; neither can it be deny'd, that the *Priest* represents; and performs the same things in the *Mass*: How can it then be feign'd that the *Mass* is not a *Good Work*? Wherefore, seeing LUTHER so handles the matter, as to say, *That because the Communion of one Lay-Man does not profit another of the Laity, so neither does the Mass of the Priest profit the People*. How dim of sight is he himself, and how he endeavours to spread his darkness over the eyes of others, when he sees not that there is this difference in the Case, That now the *Laity* receives out of the *Priest's* hand, as the *Apostles* did first from *Christ*: And the *Priest* performs what *Christ* did then perform, for he offers to God the same Body that was offer'd by *Christ*.

Luther's
second Ar-
gument.

From whence also it appears how cold an Argument is LUTHER's Comparison of the *Mass*, with the *Sacrament of Baptism* or *Marriage*, endeavouring to prove, that because one *Lay-Man* cannot be Baptiz'd for another, nor Marry a Wife for another Man; so a *Priest* cannot Celebrate *Mass* for any other Person: For he openly puts *Marriage* out of

number

number of the *Sacraments*, and *Baptism* too, under a colour; when he says, *That really there is but One Sacrament*: Why then does he now compare *Baptism* and *Marriage* with the *Sacrament of the Mass*, if he does not hold them to be *Sacraments*.

And although he should confes them both to be *The Con-*
Sacraments, (as indeed they are,) yet is neither of *futation*.
them to be compar'd to this of the *Mass*; but in
such manner as this *Sacrament*, which is the proper
Body of him who is Lord of all *Sacraments*, may have
a prerogative above all other, which he himself
made: seeing 'tis manifest, that the *Priest* in Ad-
ministring all other *Sacraments*, does good to all
those who receive them; so in this, while he offers
it in the *Mass*, he is profitable, and Communicates
Good to all.

Otherwise, if LUTHER exact with such severity,
that all *Sacraments* should be alike, and no difference
amongst them: and that in the *Sacrament* of the
Eucharist, the *Priest*'s condition is no better than
that of the *Laity*; why compels he not the *Priest*
to receive the *Communion* from the hands of another,
and not suffer him to take it himself, tho' he can
Consecrate it; Even as he cannot absolve himself,
tho' he has the *Keys of Penance*?

And what he says of *Faith*, which he believes all
Men are to have in their own Persons, and that not
the *Priest*'s, but every Man's own *Faith*, is that
which profits him, even (says he,) *As Abraham has*
not believ'd for all the Jews. I allow it to be very
true; Yet it proves no more than what it proposes:
For neither has *Christ* himself, offer'd by himself
on the *Cross*, sav'd the People without every Man's
particular *Faith*; that none may think the *Mass* of
any *Priest* should do it: yet the *Mass* of every
Priest helps those to Salvation, who by their *Faith*
have deserv'd to be partakers of the greatest Good
Communicated in the *Mass* to many.

*Another of
Luther's
Arguments*

*An Elegant
Confutati-
on of the
same.*

It may likewise be sometimes advantagious to the
procuring the infusion of *Faith* into the Unfaithful,
as 'tis procur'd by the Death and Passion of *Christ*,
that *Grace* should be given to the *Gentiles*; by which
through

through the hearing of the Word, they might come to the understanding of the Faith of Christ. But LUTHER easily perceives that it is no hard matter to destroy what he himself has built, if *Mass* can be a *Sacrifice* or *Offering*, which may be offer'd to God; He therefore Promises to remove this Obstacle, which that he may the more easily seem to do, he objects against himself such things, as he perceives to stand in his way. *And now, (says he) another the greatest and most spacious of all Scandals is to be taken away, that is, Mass believ'd every where to be a SACRIFICE offer'd to God; which Opinion the words of the Canon seems to Favour, where 'tis said, These Gifts, these Presents, and these Holy Sacrifices: And below that, This offering. He likewise complains, that it is taken for a Sacrifices, &c. From thence Christ is call'd, The Host of the Altar. To this may be added the Words of the Holy Fathers, so many Examples, with the constant custom observ'd over the whole world.*

You see, Gentle Reader, what Blocks he himself finds standing in his way: Take notice now with what *Herculean* strength he undertakes to remove them. *But to all these, (says he,) are constantly to be oppos'd the Words and Example of Christ. But Pray what words of Christ are these, which have been unknown to so many Holy Fathers in times past, and to the whole Church of Christ during so many Ages, and now by LUTHER, like a new Esdras, found out? This he declares himself, when he says, For unless we bring it to pass, that Mass be accounted a Promise or Testament, as the words clearly make out; we lose the whole Gospel, and all Comfort: These are his Words, it now remains that we see his Example. Christ, says he, at his last Supper, when he instituted this Sacrament, and bequeath'd the Testament, He offer'd it not to God the Father, and has not perform'd it as a good Work for others: But sitting at the Table, he propos'd the same Testament, and exhibited a sign to every one of them. Those are therefore the words of Christ; This is the example, by which now at last only LUTHER him-*
self

self clearly sees *Mafs*, neither to be a *Sacrifice* nor *Offering*.

'Tis a wonder that of so many *Holy Fathers* of so many Eyes which have read the *Gospel* in the *Church* so for many Ages, that none was ever so quick-sighted, as to perceive a thing so apparent; and that at this present time they are all so Blind, as not to discern what LUTHER (though he points it out with his finger,) brags so clearly to see himself. Is not LUTHER rather mistaken, and thinks himself to see something which in reality he sees not, or endeavours to shew us with his Finger, that which is no where to be found? For pray what proof is that for a proof, when he undertakes to Teach, *That Mafs is no Sacrifice, because 'tis a Promise*; as if *Promise* and *Sacrifice* were as repugnant together, as Heat and Cold? Which reason of his is altogether so weak, that it seems not worthy an Answer. For the so many *Sacrifices* of *Moses's* Laws, though all Figures of things to come, yet were they *Promises* in themselves, Promising the things for which they were done: Not only the future of which they were Figures, but also *Deliverances, Expiations, Purgations, and Purifications* of the People then present, for whom they were solemnly offer'd every year. Which thing being so apparent, that it leaves no Plea for Ignorance, makes LUTHER's dissimulation appear altogether ridiculous; when arguing that this thing cannot be done; which not only he himself, but all the People know to have been so often perform'd. Now come we to the Example of *Christ*, by which LUTHER thinks he so vehemently oppresses us: Because *Christ* in his last *Supper* did not use the *Sacrament* for a *Sacrifice*, nor has he offer'd it to his *Father*: out of which he goes about to prove, *That the Mafs, which ought to agree with the Example of Christ, by whom it was Instituted, cannot be a Sacrifice, or Offering*.

If LUTHER so rigidly Summons us to the Example of our *Lords Supper*, as not to permit the *Priest* to do any thing that we do not read *Christ* to have done in it: Then must they never receive them-

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selves

The Answer.

The Promises of the Sacrifice of the old Testament.

selves the *Sacrament* which they Consecrate: For we do not read in the *Gospel*, where it mentions the last *Supper* of our Lord; that our Lord himself receiv'd his own *Body*: And though some *Doctors*, and the whole *Church*, do hold that he did Receive it; yet that makes nothing for LUTHER, who discredits not only all the *Doctors*, but the *Faith* of the whole *Church*; and thinks not any thing to be believ'd, but what is confirm'd by *Scriptures*, and that clearly too; (for so he writes in the *Sacrament of Orders*.) In which sort of *Scripture*, I am of opinion he will not find that *Christ* Receiv'd his own *Body* at his last *Supper*. Whence it will follow, as I have said, That the *Priests* ought not to take what they Consecrate themselves, If He binds us so strictly to the Example of the last *Supper*. But if then he allows that the *Priests* are to Receive, because the *Apostles* did so; and that he holds they are commanded to do what the *Apostles* did then, not what *Christ* has done: Then must they never Consecrate; for *Christ*, and not the *Apostles* did then Consecrate. The matter it self shews, that in this the *Priests* do not only perform what *Christ* did in his last *Supper*, but also what he has afterwards done on the *Cross*. The *Apostles* leaving us some things by *Tradition*, which *Christ* either never did, or which we do not Read that he had done; as the *Ceremonies* and *Signs* us'd in the *Consecration*, of which I believe most are deliver'd down to us from the *Apostles* themselves. Furthermore, they repeat some words in the Canon of the *Mass*, as if spoken by *Christ* himself, which are not read in *Scripture*, and yet there is no doubt but he spoke them; for many things were said and done by *Christ*, which are not recorded by any of the *Evangelists*, but by the fresh memory of those who were present: Deliver'd afterwards, as it were from Hand to Hand, from the very times of the *Apostles*, down to us. LUTHER doubts not, that *Christ* laid in his last *Supper*, As often as ye shall do this, ye shall do it in Commemoration of me; And he is so sure that they were *Christ's* Words, that from thence he takes his Argument;

Mass represents,
not only the
Supper,
but the
Passion.

gument; That no body is oblig'd to receive the Sacrament, but that it is left to every mans Discretion, and that we are only bound, as often as we do it, to do it in remembrance of Christ. These very words he does not read in the Evangelists concerning the Supper of our Lord: For no other thing is read there, but, *Do this in Commemoration of me.*

Where then read he these, *As often as ye shall do these things*: Whether, not in the Mass? Indeed I believe no where else. For the Apostles words are not so; wherefore seeing he trusts so much in these words, and uses them, because he finds them in the Canon; why does he not give so much Credit to that part of the same Canon, in which Mass is call'd an *Offering*, and *Sacrifice*?

Wherefore, if he confesses that the Priests do rightly receive what they Consecrate in the Mass, though no clear Scripture (which only he admits of,) testifies Christ to have done it at his last Supper, nor in any other place. He ought not to wonder if the Priest offers Christ to his Father; which Christ himself has done on the Cross, as 'tis witness'd by clear Scripture in several places. For LUTHER's own Arguments demonstrate, that the Cross belongs to the Testament made at the Supper, when he says, *That the Testament involves the Death of the Testator, by which alone it can be made perfect.* Moreover, it seems, as is said, that the mingling of Water with the Wine, had its beginning from no other place; which thing is not said by Scripture to be done at the last Supper, but on the Cross. Let LUTHER therefore forbear to oppose his trifling Argument; That because Christ at his last Supper did not offer himself, therefore the Priest must not be believ'd to offer him in the Mass. In which he not only represents what Christ perform'd in his last Supper, but also what he did on the Cross, on which he Consummated what he began in the Supper.

But now come we to the last of LUTHER's Arguments, by which, as by a Sacred Anchor, his Ship is sustain'd: And this is the most frivolous of all the rest. *How can it be,* (says he) *that the Priest*

*The last
Argument
of Luther.*

Luther's
great Ignorance.

Pfal. xlix.

St. Ambr.

St. Greg.

should offer to God what he takes himself? 'Tis not likely (says he) Mass should be a Sacrifice, when we receive it our selves. The same thing cannot be receiv'd, and offer'd at one and the same time, nor given and receiv'd by one and the same Person. LUTHER deters us every where from Philosophical reasonings, when he in so Sacred a thing endeavours to sustain himself by the meerest Sophistry in the World. For Pray was there ever a Sacrifice in Moses's Law, which was not taken by those who offer'd it? Or did God himself Eat what they offer'd him? Shall I Eat the Flesh of Bulls, or Drink the Blood of Goats, saith the Lord? Besides, if Christ was both Priest and Sacrifice; why could he not institute that the Priest who should supply the same Sacrifice, might both Offer and Receive the Victim himself? But least I may seem in this Case to imitate LUTHER, who has nothing to say for himself, but what issues out of his own idle Brain. I will lay before you what St. Ambrose says to the Mass, O Lord God, (says he) with how great Contrition of Heart, with what Fountains of Tears, with how great Reverence and Fear, with what Chastity and Purity of Mind that Divine and Cælestial Mystery is to be Celebrated: Where thy Flesh is truly Receiv'd; where thy Blood is truly Drank, where the Lowest is join'd to the Highest; and Divine things with Humane: Where the Saints and Angels are present; where after an admirable and unspeakable manner thy self are both Priest and Sacrifice; Who shall be able to Celebrate this Mystery worthily, if then Almighty God do not render him worthy that Offers? You see how the Holy Father in this place calls Mass an Oblation, and says that Christ himself is both Priest and Sacrifice in it, even as he was on the Cross. Let LUTHER see how much he attributes to this Mans Authority; but St. Gregory makes appear how much he had him in esteem, when in this manner he imitated him in his writing. Which of the Faithful (says he) can doubt but that in the very time of the Immolation the Heavens are open'd to the Words of the Priest, in that Mystery of Christ: That Choirs of Angels are present;

present ; that the Lowest things are associated to the Highest : That Earth is join'd with Heaven : and that of Visible and Invisibles is made one thing ? And in another place, For this singular Victim which renews to us the Death of the only begotten, does loose our Soules from Eternal Death. Nor speaks he less to the purpose, when he says, Hence therefore let us ponder with our selves, how much that Sacrifice stands us in stead, which always imitates the Passion of the only begotten Son. We see, that not only St. Ambrose, but also St. Gregory calls *Mass* an Immolation and Sacrifice, and confesses, that not only the last Supper of Christ, (as LUTHER holds) but also his Passion is represented in it.

But these Fathers were not of that Judgment 3. August. alone, for St. Augustin confesses the same thing in divers places ; who of the *Mass*, says thus, The Oblation is every day renew'd, though Christ has but once suffer'd : Because we daily Fall, therefore is Christ daily Offer'd for us. Also the Eucharist is a Blessed Offering, by which we are Blessed : An Enrollment by which we are all Enroll'd in Heaven : A Ratification whereby we are Muster'd in Bowels of Christ.

Seeing therefore that *Mass* is by so Holy and Learn'd Men call'd an Offering, and a Sacrifice : And that they are of Opinion, that not only the last Supper of Christ, but also his Passion, is by it Commemorated : That they confels so Immense and great Advantages to proceed from it ; and that the Church agreeing with them, Sings the same in the whole *Mass* : I much admire with what face LUTHER dares to cry out on the contrary, that *Mass* is no Sacrifice or Offering ; and that it brings no profit to the People, deriding the Authority of so many Holy Fathers, or rather of the whole Church, by his most vain Device ; as if all things which which were understood of the Reliques of the Jewish Ceremonies, in which he says, The Priest did heave up what was Offer'd by the People : Which Comment of LUTHER's did seem so foolish and absurd, even to himself, that he doubted whether he

Luther's
words.

should withstand the Sentiments of the *Holy Fathers*, and the Customs of the whole *Church*, by such a Babling Argument, or rather openly despise them: For, says he, *what shall we say to the Canons and Authorities of the Fathers; I answer, says he, that if we have nothing at all to say against them; 'tis more safe to deny all things, than to Confess that Mass is a Work or Sacrifice, lest we deny the words of Christ, corrupting them together with the Mass. Nevertheless, that we may agree with them also, we will say that all these things are the Reliques of Jewish Ceremonies.* Least therefore there should be nothing said, this Civil man, tendering the Repute of the *Holy Fathers*, and the Honour of the whole *Church*, lest they might be thought to speak foolishly, will seem to oblige them, by covering their shame with the Vail of his most excellent Devices, concerning the *Reliques* of the *Jewish Rites*: Which if any body remove, 'twill be to their danger. For LUTHER does not ingeniously apprehend; that if any one urge him more narrowly, he would rather blow away all the Testimonies of the *Holy Fathers*, and the Customs of the *Church*, then that he should allow *Mass* to be a good *Work*, or a *Sacrifice*; that is, rather than allow That to be True which is True. For in that (he says) *they deny Christ's words, and corrupt Faith with Mass, who affirm Mass to be a Sacrifice*; I suppose that none will believe him, unless he first shew that he has Read another *Gospel* different from that the *Holy Fathers* ever Read, or that in Reading the same he has been more diligent then They, or has better understood it; or finally, that he is more careful about *Faith*, than ever any man before him was.

Luther's
great Be-
nignity.

Luther
either a
Learn'd
man, or a
Fool.

But I believe he will not prefer any other *Gospel* unto Us; nor if he do, will it be admitted, though an *Angel* from Heaven should descend with it. And that which he proffers, has not been more diligently examin'd, nor more narrowly pry'd into by Him, then it has been try'd an search'd into by others heretofore; of whom none ever said, that they found in it, what He Boasts himself to have found,

found, viz. *That Mass is not a good Work, that it is not an Oblation nor a Sacrifice.* Lastly, if any one diligently consider, what has been written by the one and the other, he cannot be Ignorant what difference has been in their care about *Faith*: Those *Holy Ancient Fathers* have observ'd, that as this is the chiefest of all *Sacraments*, as containing in it the *Lord of Sacraments*; so is it the only *Sacrifice*, which alone remains instead of so many *Sacrifices* of the *Old Law*; and lastly of all, the Works that can be done for the *Salvation* of the *People*: This without comparison is the best and most wholesome. For when other *Sacraments* are only profitable to particular persons receiving them: This in the *Mass*, is Beneficial to all in General. And when *Prayers* made to God by one man for another, may not only be hindred, but also render'd ineffectual, through the fault of Men: The Merciful bounty of God has instituted *Mass* for the *Salvation* of the *Faithful*, in which his own *Body* should be offer'd a *Sacrifice* so wholesom, that the wickedness of no *Minister*, be it never so great, is able to lessen, or avert the Benefit of it from the *People*.

The Excellency of the Mass.

The most *Holy Fathers* seeing these things, took all possible care, and us'd their utmost endeavours, that the greatest *Faith* imaginable should be had towards this most *Propitiatory Sacrament*, and that it should be Worshipp'd with the greatest Honour possible: And for that cause, amongst many other things, they with great care deliver'd us this also; *That the Bread and Wine does not remain in the Eucharist, but is truly Chang'd into the Body and Blood of Christ.* They taught *Mass* to be a *Sacrifice* in which *Christ* himself is truly Offer'd for the Sins of *Christian People*. And so far as it was lawful for Mortals, they Adorn'd this Immortal Mystery with Venerable *Worship*, and *Mistical Rites*: They commanded *People* to be present in *Adoration* of it, whilst it is Celebrated for the procuring of their *Salvation*. Finally, lest the *Laitie* by forbearing to receive the *Sacrament*, should by little and little

The Doctrine of the Fathers

omit

omit it for good and all: They have establish'd, that every man shall receive at least once in a Year. By those things, and many of like nature, the *Holy Fathers* of the Church in several Ages, have demonstrated their Case for the Faith and Veneration of this Adorable Sacrament. LUTHER ought not therefore to boast, of what nevertheless he does; that they who call *Mass* a *Sacrifice*, or says that it is profitable to any, but to him who receives the Sacrament in it, does corrupt the Word of *Christ*, *Faith*, and *Mass* it self.

Luther
like Ablas.

But it will not be amiss, to consider after what manner LUTHER sustains upon his Shoulders the Word of *Christ*. *Faith* and *Mass* it self, that they may not become corrupted, or fall. First of all, he changes the Name it self of the Sacrament, into a worse: And that which was for so many Ages call'd the *Eucharist*, or the *Sacrament of Christ's Body*; least the Name of it should put the Auditors in mind of the Majesty of it, he commands to be call'd *Bread*: Afterwards, the *Bread* and *Wine* which the Antients held to be turn'd into the *Body* and *Blood* of our Lord, are by LUTHER taught to remain entire; that so by little and little, he may traduce the Honour from *Christ* to the *Bread*. After this, though he does not condemn the Church for having adorned and amplified *Mass*, with *Rites* and *Ceremonies*. Yet he thinks it should be more *Christian* like, if the Pomp of *Vestments*, *Singing*, *Gestures*, and other *Ceremonies* were laid aside; that so it might be more like and near to the first *Mass* of all, which *Christ* Celebrated in his last Supper with his *Apostles*; or rather, that nothing may be left that might move the simple minds of the Vulgar sort, and bring them to the Worship of this Invisible Deity, through the Majesty of Visible Honour. Moreover, he teacheth, and as much as in him lies, inculcates, that *Mass* is not a good Work, not a *Sacrifice*, not an *Oblation*, nor profitable to any of the People. To what purpose Pray is this so *Evangelical* a Lecture? To wit, that all the People leaving *Mass* to the Priest, to whom alone they

they must be perswaded that it is profitable, may themselves neglect it, and pay no Duty to a thing unprofitable to them. Lastly, That when they *Communicate*, if they only have but *Faith*, that they are about to receive the *Testament*; whatsoever Consciences they bring; nay, the more Erroneous they are, and the more troubled with the Sting and Concupiscence of Sin, the more are they so assure themselves to be partakers of the *Divine Promises*; especially because this *Sacrament* is the *Medicine* of Sins past, present, and to come: Which would find no room for it self in those who should purge themselves with greatest Anxiety from the Diseases of Sin; and according to the Precept of the *Apostle*, proving themselves, they may approach our Lord's Table with as pure and sincere a Conscience as may be possible; that seeing they cannot say we are Justify'd, at least they may say we are guilty of nothing to our selves. After LUTHER therefore has taught this short and compendious preparation for Receiving the *Eucharist*, to wit, *In the Faith alone of the Promise; without any good Works, and a light examination of Conscience*: That nothing be wanting to the absolute Sanctity of Receiving the *Sacrament*; he shews his desire concerning what time, and how often he is willing the People should be oblig'd to receive; and that is, in no time at all. And why so? What? Is there any one so blind, as not to see what this so palpable a matter drives at? Certainly nothing else, but that the People may by degrees quite give over *Communicating* at all; who at first chang'd the daily Receiving, into a *Seventh-day Communicating*; and after, to a longer time; and at last would forsake it altogether; if the *Fathers*, fearing that should happen, had not Decreed, that every man should Receive thrice in a year, threatening, that he who would not Obey, should not be accounted a *Christian*: Yet nevertheless that Custom could they not continue long; so that at last the matter fell so low, that it could descend no lower; so that now we are oblig'd to Receive but once in a year: Which Custom,

Luther chases the People from Mass.

The Lutheran preparation to the Sacrament.

Custom, if LUTHER could demolish, as he endeavours, the World would e'er long (through the decay of the Fervour of *Faith*,) be reduc'd to what it should have come to long ago, if it had not been prevented by this Solemn Custom of Receiving every year; that at last there would scarce remain the least footstep of the *Communion* amongst the *People*, nor perhaps among the *Clergy* neither, if LUTHER could bring it about that *Mass* should be so spoil'd, not only of its *Preparation* and *Ceremonies*, but also of the Peoples *Resort*, *Hope*, and *Veneration* to it. These are the Excellent Promises of LUTHER; this is that spacious Liberty he Promises to all those who forsake the *Catholic Church*, to follow him, *viz.* That they may be freed at last from the Use and *Faith* of the *Sacrament*. Wherefore, I forbear to speak any more of this thing, as being so clear in it self, that it needs no further dispute. And seeing we have discover'd the Crafty winding of the subtil *Serpent*, which being now seen, (as without doubt they are to all who are not quite Blind) 'tis not necessary to exhort any Body to shun apparent Evils. I believe none are so mad, as to forsake the *Church* of God, for the *Synagogue* of Satan.

Those who pass from the Church of Christ to the Liberty of Luther. That, shunning the Service of Christ, to serve whom is to Reign, he may Lift himself into the Liberty propos'd by LUTHER; where, under the Name of *Liberty*, he should wilfully, and to his own knowledge, put his foot into the snare of the Devil. But rather let all the Faithful of Christ say with the Psalmist. *We will not decline from thy Judgments, because thou hast appointed us a Law.*

Psal. cxviii



OF BAPTISM.

AS for the rest of the *Sacraments*, 'tis not necessary to stand long upon them; most of which he takes quite away from us: And the
Sacrament

Sacrament of the *Eucharist* being almost the only One, he vouchsafed to leave us; has by him been handled in such a manner, as we have already shewn you, so that none can doubt but he devis'd by little and little to demolish this also: Nor does he praise any one of the *Sacraments*, unless to the prejudice of another; for he so much extols *Baptism*, that he depresses *Penance*: Though he has treated of *Baptism* it self after such a manner, that it had been better he had not touch'd it at all. For first of all, that he might seem to treat with a great deal of Sanctity in a matter so Holy, He by a long Discourse Teaches that the *Divine Promise* is to be believ'd, by which he Promises Salvation to them who Believe, and are *Baptiz'd*. He is angry, and reproaches the *Church* for not Teaching this *Faith* to the *Christians*: As if in any place they were so Ignorant of *Christian Faith*, as not to understand this: And yet LUTHER proposes it for a new thing, almost never before heard of, to the Reproach of all the *Doctors*.

But this is no new method of his Proceedings, to trifle in things known, as though they had before never been heard of. And having in many words shewn what this *Faith* is, he afterwards extols the Riches of *Faith*, to the end he may render us poor of *good Works*, without which (as St. James saith,) *Faith is altogether dead*. But LUTHER so much commends *Faith* to us, as not only to permit us to abstain from *Good-works*; but also encourages us to commit any kind of Action how bad soever. For (says he) you see now how Rich the *Baptiz'd Man* is, who cannot loose his Salvation, though willing to do it, by any Sin whatsoever, except *Infidelity*: For no Sins can damn him, but only *Incredulity*. O most Impious *Doctrine*, and Mistress of all *Impiety*, so hateful in it self to *Pious Ears*, that there is no need to confute it: *Adultery* will not Damn then? *Murder* will not Damn? *Perjury* will not Damn? Is not *Patricide* Damnable neither? If every one believe that he shall be Sav'd, through the Virtue of the *Promise* alone in *Baptism*: For this he openly asserts;

Luther's
words.

asserts; Nor does the words, which he presently adds, correct this Sentence in any wise; but rather add to the force of it: For he saith, *That all other things, if Faith return, or stand in the Divine Promise made by the Baptized, are swallow'd in a moment in the same Faith; rather by the Truth of God, for he cannot deny himself, if you confess him, and stick Faithfully to his Promise: By which words, what else does he say, but what he has said before, that Infidelity excepted; All other Crimes are in a moment swallow'd up by Faith alone; if you Confess Christ and stick Faithfully to his Promise.* That is, if you firmly believe that you are to be sav'd by Faith; whatsoever you do notwithstanding. And that you may the less doubt what he aims at, *Contrition, (says he) and Confession of Sins, as also satisfaction, and all these humane Inventions, will forsake you, and leave you the more unhappy, if you busy your selves with them, forgetting this Divine Truth.* What Truth Pray? *This, that no Sins can damn thee but Infidelity only.* What Christian Ears can with Patience hear the Pestilential hissing of this Serpent, by which he extolls *Baptism* for no other end, but to depress *Penance*, and establish the Grace of *Baptism* for a free liberty of Sinning? Contrary to which, is that Sentence of St. Hierom, which says, *That Penance is the Table after Ship wreck;* But this agrees not with LUTHER, for he denies Sin to be the *Ship-wreck* of Faith, and disputes it as if that only word should totally destroy all the strength of Faith. But, beside LUTHER, who is Ignorant that a Sinner not only is not sav'd by the only Faith of *Baptism*, but also the *Baptism* will add to his Damnation? And indeed deservedly, because he has offended God, from whom he had the whole Grace of *Baptism*, and God exacts the more from him to whom he has given the more: Therefore since Faith becomes dead by wicked Works, why can it not be said, that he suffers *Ship-wreck* who falls from the Grace of God, into the Hands of the Devil: From which, without *Penance*, he cannot escape, or be renew'd to such a Condition that *Baptism* may be profitable

to

Luther's
words.

St. Hierom

to him? Has St. *Hierom* written wickedly in this; Does the whole Church follow an Impious Opinion, for not believing LUTHER, that *Christians* are safe enough by *Faith* alone in the midst of their Sins, without *Penance*? Moreover, he is so taken up with the *Faith* of the *Sacrament*, that he cares not much for the form of Words, though nevertheless the word by which the *Water* is signified, ought to be of no less moment, than the *Water* it self; in which, if he thinks that any care is to be taken, that it may be Pure and Elementary; ought not some true form also be carefully instituted, and us'd, as is approv'd, and now observ'd in the Church, and was formerly in use amongst the *Antients*.

After this, he so magnifies *Faith*, that he seems almost to intimate, that *Faith* alone is sufficient without the *Sacrament*. For in the mean while, he deprives the *Sacrament* of *Grace*; he says, *That the Sacrament it self profits nothing*; denies that the *Sacraments* confer any *Grace*, or that they are effectual signs of *Grace*, or that the *Sacraments* of the *Evangelical Law* differ in any kind from those of the *Mosaical Law*, as touching the Efficacy of *Grace*: Which matter I shall not much dispute: But yet it seems to me, that seeing all things were but Figures with the *Jews*, the truth of which we have in the *Christian Law*; it may not be absurd to believe, that the *Sacraments* which the Church uses, do so far excel those of the *Synagogues*, as the *New Law* surpasses the *Old*; that is, as much as the Body is more excellent than the Shadow: Nor am I the first, or only Man of this Opinion. For *Hugo de Sancto Victore*, whom none esteems other than a good and Learned Man, has spoken thus, *We say, Hugo de that all Sacraments are certain signs, and Spiritual Sanct. Graces which by them are confer'd. Moreover, that Victor. the signs of Spiritual Graces, according to the process of time, ought to be fram'd more evident and plain, that the knowledge of Truth might increase with the effect of Salvation. And a little further, Because Circumcision could only lay off Exterior Exemities, but not cleanse the inward filth of Pollutions. A*

of the Seven SACRAMENTS.

washing Font of Water succeeded Circumcision, which purgeth the whole, that perfect Justice may be signified. I hope no body will deny, that this Doctor is of Opinion, That the Sacrament of Baptism cleanses Internally; and more efficaciously signifies perfect Justice, than ever Circumcision did. In which mat-

Two Opinions of the Power of the Sacrament of Baptism.

ter LUTHER takes notice of two Opinions, and refutes both: The first is, Of many who have suppos'd some secret and hidden virtue to be in the Word, and Water, which should work the Grace of God in the Soul of the Baptized. The other is, Of those who attribute no virtue to the Sacraments, but were of Opinion, That Grace was conferr'd by God alone, who according to his Covenant is present to the Sacraments instituted by himself. But because all agree in this, That Sacraments are Efficacious signs of Grace, LUTHER rejects the one as well as the other: For my part, as I do not know which of the Opinions is the truer, so neither dare I be so bold as to condemn either of them. For that very Opinion which now is the less assented to, to wit, That the Water, by virtue of the Word, has an occult Power of Purging the Soul, seems not to be altogether absurd. For if we believe, that Fire has any influence over the Soul, either to punish or purge sins; what hinders, that Water should by the Power of God, by whom also that other thing is done, penetrate to wash away the Uncleanneſs of the Soul. Which Opinion seems to be much confirm'd by the words of St.

St. August

Augustine, when he says, The Water of Baptism toucheth the Body, and washes the Heart. And also that of St. Beda, who says, That Christ, by the touch of his most pure Flesh, has given the Water a Regenerate Power. Likewise that of the Prophet Eze-

Beda.

Ezech. x.

kiel seems to incline towards this, I wash'd thee with Water, and cleansed thy Blood from thee: Which words, though they were spoken in times past before Baptism was Instituted, are notwithstanding, according to the custom of the Prophets, understood of the future. Neither speaks he only of the washing of the Body, in which nothing's worthy the Pradication of a Prophet; Nor was ever any other

other washing which wash'd the Crimes of the Soul, but the *Sacrament of Baptism*, of which *Ezechiel* seems to have spoken in the Person of God, Propheying that there should be a future Cleansing in the *Sacrament of Baptism* by the washing Font of *Water*. Which by the same *Prophet* is more plain a little after, when he speaks of the future. *I will pour out* (saith he) *clear Water upon you, and I will cleanse you from all your Iniquities*. Whether does he not here Promise a cleansing by *Water*? Yet *Zecharias* seems to unfold the matter more apparently, when he says, *Living Water shall flow out from Jerusalem, the one half to the Eastern Sea, and the other half to the Great Sea*. Does not this Discourse manifest unto us the figure of *Baptism*, viz. *Water* flowing from the *Church*, which should purge both *Original* and *Actual sin*, which he does not call dead, but living; that he might demonstrate, as I suppose, That by the secret Sanctification of God, the force of *Spiritual Life* is infus'd into a *Corporeal Element*. Although I do not presume to judge, (as I have said already,) nor am I curious after what manner God infuses *Grace* by the *Sacraments*, because his ways are inscrutable: Yet I believe, that by one way or other, that this *Water* should not be idle, where he fore-tells so many, and so great things, were to be done by *Water*: Especially, since *Water*, *Salt*, and other *Corporeal Things*, do receive *Spiritual* force by the *Word* of God, without the *Sacrament of Faith*; unless all those things should be spoken in vain, in which *Lights*, *Fire*, *Water*, *Salt*, *Bread*, the *Altar*, *Vestments*, and *Rings*, are either adjurd by *Exorcisms*, or Blessed by the *Invocation of Grace*. Ezec. xxvi.
Zach. xiv.

If those things, I say, receive any *Virtue* or *Presence* of the *Divinity* without the *Sacrament*: How much more credible is it, that the *Water* flowing from *Christ's* side, does infuse a *Spiritual Power* of *Life* into the *Fountain of Regeneration*? Of which *Christ* himself says, *That he who is not born again of Water, and of the Holy Ghost, shall not enter into the Kingdom of Heaven*: To which (as the *Apostle* saith)

we are call'd in Baptism. In which *Baptism*, I am not against *LUTHER*, for having attributed so much to *Faith*: But on the other side, I would have him attribute so much thereto, as by It to defend an *Evil Life*, or exterminate the *Sacraments*, which it ought to form. But when he requires that certain and indubitable *Faith* in the Receiver of the *Sacraments*; for my part, I thing 'tis rather to be wish'd for, than exacted. For I do not doubt, but when *St. Peter* did exhort the People after this manner, *Do Penance, and be Baptiz'd every one of you, in the Name of Jesus Christ; and receive you the Gift of the Holy Ghost unto the remission of Sins.* I doubt not but he was ready to receive all the People to *Baptism*; yet not so suddenly to have exacted that high, certain and indubitable *Faith* of *LUTHER* from them, which none would have been able to have known himself to have attain'd to: But he promis'd *Remission of Sins*, and *Grace* from the *Sacrament* it self, to all those who should but only present themselves, and desire it: For an undoubted and certain *Faith*, is a very great thing, which happens not always, nor to every Body; no, not perhaps to them who do not doubt but they have it. I indeed shall not doubt to hope, but the *Benignity* of *God* assists in his *Sacraments*, and by means of *Visible Signs*, infuses *Invisible Grace*; and helps the *Tepidity* of *Believers*, by the *Fervour* of his *Sacraments*: That many obtain *Salvation* by the *Sacraments*, who can promise no more to themselves of their *Faith*, than he could, who said, *Lord I believe, help my unbelief.* In which thing, if any, besides my *Adversary*, think I attribute too much to the *Sacrament*; let him know, I define nothing, I appoint nothing in any Case, which may be prejudicial to *Faith*, from which I derogate nothing: But as I do not think, that *Faith* alone, without the *Sacrament*, is sufficient for him who may receive it; so neither can the *Sacrament* suffice him without *Faith*, but that both ought to concur and co-operate with their Power: And I think it more safe to allow something to the *Sacrament*, than, like *LUTHER*, to attribute so much to *Faith*,

Faith
grounded
on Reason
and the
Scriptures
Mark ix.

Faith, as to leave neither *Grace*, nor the efficacy of a Sign to the *Sacrament*.

Besides, he makes *Faith* nothing else but a Cloak for a wicked Life, as we have before more fully declar'd; and that this may the more appear, after he has depriv'd the *Sacraments of Grace*, he robs the *Church of all Vows and Laws*; nor does it at all move him, that God said, *Vow, and render to God your Vows*. But as for *Vows*, I make no doubt but some of those whom he calls *Vovists* and *Votaries*, will undertake to make Answer for their own Profession: For at once, he turns them almost altogether out of the *Church*. Vovists
and Vota-
ries.

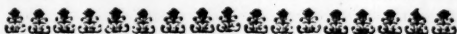
But as for the *Laws*, I admire, that he could for shame, invent such ridiculous Things; as if *Christians* could not Sin, but that so great a multitude of Believers should be so perfect, that nothing needed to be order'd, either for the Honour of God, or the avoiding of Wickedness. But by the same Work and Policy, he robs *Princes and Prelates* of all Power and Authority; for what shall a *King* or *Prelate* do, if he cannot appoint any *Law*, or Execute the *Law* which is before appointed; but even like a Ship without a Rudder, suffer his People to float without Land? Where then is that saying of the *Apostle*, *Let every Creature be subject to the Higher Powers*? Where is that other of his, *If thou dost Evil, fear the King, 'tis not without reason that he carries the Sword*? Where is that, *Be Obedient to your Governours, whether to the King as Excelling*? And what follows? Why then does *St. Paul* say, *The Law is good*? And in another place, *The Law is the Bound of Perfection*? Luther
Decrees
great liber-
ty to Chri-
stians.

Rom. xiii.
Hebr. xiii
1 Tim. i.
Coloss. iii.

Furthermore, why does *St. Augustin* say, *The Power of the King, the Right of the Owner, the Instruments of the Executioner, the Arms of the Soldier, the Discipline of the Governour, and the Severity of a good Father, were not instituted in vain*. The first have all their Customs, Causes, Reasons, Profits; and when the others are Fear'd, evil men are Restrain'd from doing evil, and the Good live quietly amongst the Wicked: But I forbear to speak of *Kings*, least

I should seem to plead my own Case. I only ask this, That if none, either Man or Angel, can appoint any *Law* among *Christians*? Why does the *Apostle* Institute for us so many *Laws*; as for Electing *Bishops*; for *Widows*; Covering the Heads of *Women*, &c. Why has he ordain'd that a *Christian Woman* should not forsake her *Husband*, though an *Infidel*, if she be not by him first abandon'd? Why dares he say, *I my self speak to the rest, not the Lord*? Why has he exercis'd so great Power, as to command the *Incestuous* to be deliver'd over to *Satan*, to the destruction of the *Flesh*? Why has St. *Peter* stricken *Ananias* and *Saphira* his Wife with the like punishment, for reserving to themselves a little of their own Moneys? If the *Apostles* did of themselves, besides the especial command of our Lord, appoint so many things to be observ'd by *Christians*? why may not those who succeed them, do the same for the good of the People? St. *Ambrose* Bishop of *Millain*, a Holy Man, (not arrogant) has scrupled, in commanding that Married persons through his whole *Diocess*, should abstain from their *Lawful Pleasures* during the whole time of *Lent*. And does *LUTHER* take it so hainously, that the Pope of *Rome*, Successor of St. *Peter*, *Christ's* Vicar, to whom, as to the Prince of the *Apostles*, 'tis believ'd that *Christ* gave the *Keys* of the Church, that by Him the rest should enter, or be kept out, should Institute a *Fast*, or *Prayers*? As for his perswading men to Obey outwardly in Body, but yet to retain to themselves their Liberty in Mind, who is so blind as not to see his Shifts and Quirks? Why carries this simple man, this *Hypocrite*, both *Water* and *Fire*? Why does he (as it were in the words of the *Apostle*) command not to serve Men? not to be subject to the Statutes of Men: And yet notwithstanding command to shew Obedience to the unjust Tyranny of the Pope? Does the *Apostle* Preach after this manner? *Kings* have no right over you, yet suffer you an unjust Empire. *Masters* have no right of Power over you, yet suffer an unjust Servitude. If *LUTHER*

is of Opinion, that People ought not to Obey; why does he say, they must Obey? If he thinks they ought to Obey, why is not he himself Obedient? Why does this *Quack* Juggle thus? Why does he thus reproachfully raise himself against the *Bishop of Rome*, whom he says we ought to Obey? Why raises he this Tumult? Why excites he the People against him, whose Tyranny, (as he calls it) he says is to be endur'd? Indeed I believe, 'tis for no other end, than to procure to himself the good esteem of such *Malefactors* as desire to escape the punishment due to their Crimes, that so they might choose Him for their Head, who now Fights for their Liberty, and demolish *Christ's Church*, so long founded upon a firm Rock, erecting to themselves a new *Church*, compacted of Flagitious and Impious persons, contrary to that exclamation of the *Prophet*, *I will have abhorr'd the Church of Evil-doers, and I not sit with the Impious: Direct me in thy Truth, for thou art God my Saviour, and thee have I sustain'd all the day long.*



Of the Sacrament of PENANCE.

IT troubles me exceedingly to hear how Absurd, how Impious, and how contradictory to themselves the Trifles and Babbles are, wherewith *LUTHER* Bespatters the Sacrament of Penance. First, after his old custom, he proposes for a new thing, what is, by every body commonly known, *viz.*

That we ought to believe the Promise of God, whereby he promiseth to those who Repent, Remission of Sins: And then he cries out reproachfully against the Church, for not Teaching this Faith. Who I pray you, exhorts any one to the Penance of Judas; that is, To be sorry for what he has committed, and not expect Pardon? Who should tell
us,

us, that we ought to Pray for Remission of Sins, if he did not teach Pardon to be promis'd to the Penitent? What is more frequently Preach'd than the Clemency of Almighty God, which is so great, that he mercifully extends it to all persons who are willing to reform their wicked Lives. Did no body, besides LUTHER, ever read, *That at what time soever a Sinner Repents of his Sins, he shall be saved?* Has none ever read, that the Adulteress was dismiss'd? That the Prophet was Pardon'd, who was not only guilty of Adultery, but of Murther also? That Paradise was given to the Thief on the Cross; and at that time too, when he could not Cancel his Crimes committed, by any satisfaction? They who instruct the People, are so far from not teaching them this hope of obtaining Pardon, which LUTHER crys is past, that they rather seem to do it too much; the People being so easily inclin'd to rely upon this Confidence, that there is a greater need of recalling them to the other side; whereby they may contemplate the severe and inflexible Justice of God: For there is ten to be found, who sin in the too much Confidence of that Promise; rather than one who Despairs of obtaining Pardon. Let LUTHER then propose That no more for a thing so new, and strange to us, which every body already knows. Let him not any longer complain, that this is out of use, than which nothing is more usual.



OF CONTRITION.

Luther's
words.

HAVING thus blotted out, (says LUTHER) the Promise and Faith: Let us see what they have substituted in their places. They allotted, (says he) three parts to Penance, Contrition, Confession, and Satisfaction. All which three he so handles, that it appears well enough that none of them pleaseth him. First of all, he is very angry with
Contrition,

Contrition, and calls the Anger of God insupportable, because place is given to *Attrition*, and God is believ'd to supply by the *Sacrament*, what is wanting to man in the Sorrow for his Sins, when 'tis less vehement.

Luther
displeased
with At-
trition.

Let us see how well he maintains what he says; what he brings against himself. He teaches *Contrition* to be a great thing, not easily had: He commands all men to be certain that they have it; and to believe undoubtedly, that through the words of the Promise, all their Sins are forgiven them, and that after they are loosed by the Word of Man here on Earth, they are Absolv'd by God in Heaven. In which thing, his own Assertion will either fall back upon what he has already reprehended, or else will appear much more absurd.

For God has either promis'd to forgive Sins through *Penance*, to those only, who grieve as much for them as the nature and greatness of their Sins require, or to those who grieve not so much; or finally to such, as are in no wise sorry for their Sins. If he has promis'd forgiveness only to those, who are as *Contrite* as the greatness of their Crimes require: Then cannot LUTHER himself, (as he commands all others to be,) be assur'd, and out of doubt, that his Sins are forgiven him. For how will he be certain of his obtaining the *Promise*, when he can in no wise know that he is sufficiently *Contrite* for his Sins: For no mortal Man has ever yet known, how great *Contrition* is requir'd for mortal Sin. If God has promis'd Pardon to such as are less *Contrite*, than the greatness of their Sins require, then has he Promis'd it to such as are call'd *Attrites*; and by that LUTHER agrees with those he but now reprehended. But if God has promised it to such as have no manner of Sorrow for their Sins, he has surely much more promis'd it to such as are *Attrite*, that is, to such as are in some manner sorry. Wherefore if he admits, but only *Contrition*, that is a sufficient grief, then can no body be assur'd, that he is Absolv'd: and LUTHER's certain and undoubted

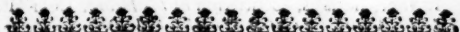
Luther
put to a
stand on all
sides.

undoubted Confidence of *Absolution*, will perish, or be False, and Erroneus.

Luther
in a La-
birinth.

But if he says, That the Sins of such as do only perform a slack or Luke-warm *Penance*, are not otherwise forgiven, than by the *Sacrament of Penance*; by Confessing themselves Sinners, and asking and obtaining Pardon by the Mouth of their Brother. What is this different from the Opinion of those whom he reproves? Who say, that *Attrition*, by mean of the *Sacrament of Penance*, is made *Contrition*? For what is wanting to Men, is supply'd by the *Sacrament*, or else LUTHER's position, *That man must be certain of Absolution*, is false: Whether he will or no, he must admit, if not the Word *Attrition*, at least the thing signified by it: Which if he grants, (as he will do, if he fly not from his own Opinion,) 'tis a very unseasonable trifle of him to contend concerning the *Word*, and to allow the *Effect*. Again, He sets upon the whole *Church* with magnificent Words, as though it perversely taught *Contrition*, in exhorting us to acquire it by the *Collection and Aspect* of our Sins: When we ought to be first taught as he says, the *Beginnings and Causes of Contrition*, *to wit*, The immovable truth of Divine Threatnings, and Promises: As though such things were not every where taught among the People; many passages of *Scriptures* for that Opinion being alledged, not less Threatning, nor less Comfortable; the Causes likewise added to procure *Contrition*; nor less Efficacious, than those which LUTHER exacts, and much more Holy. For these Causes do almost propose nothing, but the fear of Punishment, or the hopes of Reward; which is a Conversion not so acceptable to God, as a Conversion caus'd by *Love*. That may be done, not only by proposing what LUTHER advises, *viz.* *Gods Threatnings, and Promise of Remission*; but also what they Teach, whom LUTHER derides, as if they Taught nothing at all, *to wit*, The Bounty of God towards Us, and his exceeding great Benefits conferr'd upon Us; when, not only undeserving Good, but even demeriting Evil. For the Sinner having

having consider'd these things, will rather be touch'd with Sorrow, for having offended so Pious a *Father*, than so Potent a *Lord*; and will less dread his own Punishment, than Gods Anger: Neither will he be so desirous of Heaven, as of Gods Favour: This consideration of *Divine Bounty* formeth *Contrition*; Knowest thou, O Man, (says the *Apostle*,) *That the Bounty of God invites thee to Penance?* And as I have said, forms a more Holy *Contrition*, than that which from the fear of Punishment, and hopes of Pardon, is form'd by LUTHER; who Boasts, that no body Teaches *Threatnings*, but himself; when all men do Teach them, and better too.



Of CONFESSION.

HE so treats of *Confession*, as to hold *That in publick Crimes, where the Sin is known to all People, without Confession, there* (where 'tis less matter,) *Confession is to be made.* But in the *Confession* of secret Sins, he has so uncertain turnings; that though he seem not altogether to reject it, yet can it not be known by him whether he admits it as a thing commanded or no. For he denies it to be prov'd by Scripture, and yet says, *That it pleases him well, and that it is profitable and necessary*; Yet he does not say it to be necessary to all; but as I suppose, only for to pacify troubled Consciences; giving it to be understood, that if any Body have a Conscience like his own, which should be either safe for his own Sanctity, or assur'd of the Word of the *Divine Promise*, he need not confess his secret Sins at all; otherwise, if any man be scrupulous, he may Confess himself to quiet his Conscience. Wherefore, seeing he has so dubiously suspended his words, I have thought fit to speak something more plainly of the necessity of *Confession*: And because he denies the *Confession* of secret Sins to be prov'd by Scripture; I will in the first place propose that passage in *Ecclesiasticus*,

- elefasticus*, which seems to many, besides me, to comprehend all the three parts of *Penance*. My Son, (saith he) *neglect not thy self in thine Infirmitie, but Adore our Lord, and he will Cure thee; Turn thy self from thy Sins, and lift up thine Hand, and Cleanse thy Heart from all Sin.* For God Cures, whilst he looses in Heaven what the Priest has loos'd on Earth: We lift up our Hands in a *Satisfaction*; We turn from our Sins by *Contrition*: And in *Confession* we Cleanse our Hearts from Sin: According to that of the Prophet, *Pour out your Hearts before him.* St. Chrysostom also comprehends the three parts of *Penance*, when he says, *Perfect Penance compells the Sinner to endure all things willingly: And further, he says, Contrition in his Heart, Confession in his Mouth, A perfect Humility in his Works; this is Fruitful Penance.* This also makes for *Confession*.
- Prov xxvii *Know the face of your own Cattle: But how can he know it, if it be not shewn him? What is more clear than that in Numbers the 5. The Lord spoke to Moses, saying, Speak to the Children of Israel, When a Man or Woman has Committed a Sin, of all the Sins which are wont to happen unto Men; and have through negligence transgress'd the Commandments of our Lord, and have sinned; they shall Confess their Sins. To this also belongs that of the Jewish Old Law, which had all things in Figure, The People Infected with the Leprosy were commanded to shew themselves to the Priest. For if God has therefore written in the Law, You shall not bind the Mouth of the Oxen that treads out the Corn; That he might admonish us, that it is but just, that he that serves at the Altar, should live by the Altar, (as the Apostle declares, who says, That this is written in the Law, not for the Oxen, but for Men: For what care, saith he, takes God for Oxen?) There is no reason of doubt, but that by this Leprosy of the Body in the Carnal Law, was signify'd that of Sin in the Spiritual Law. And that Christ might bring us to the understanding of this by degrees, he said to the Lepers which he cleansed, not only from the Leprosy of the Body, but also of the Soul; Go shew your selves*
- Ec.xxxviii
Psal. lxi.
St. Chryf.
Prov xxvii
Levit.xiii.
Deut. xv.
1 Cor. ix.
Luke.xvii

King HENRY VIII's Assertion

tr

to the Priest. That of St. James also, *Confess your Sins to one another* : Though I am not Ignorant of Jam. v. the various Interpretations given by many to this place ; yet I am of Opinion, and many more besides me, that it is commanded of *Sacramental Confession*. Or doth not that manifestly confirm *Confession*, which our Lord saith by Esais, *Declare thou thy wickedness that thou mayest be Justify'd* ? If the Authority of the *Fathers* ought to have any Credit, sure it deserves it in this. St. Ambrose saith, *No man can be justify'd from Sin, if he do not Confess his Sin*. S. Ambros. What can be more plainly spoken ? Moreover, St. John Chrysostom says, *He cannot receive the Grace of God, unless he be cleansed from all his Sins by Confession*. S. Chryf. Lastly, St. Augustin, *Do Penance, such as is done in the Church ; Let no Man say to himself, I do it secretly, because I do it with God : Therefore without reason was it said, What you shall loose on Earth : Therefore without reason is it that the Keys were given*. Put the Case, that not one Word was particularly, or figuratively read of *Confession*, nor any thing spoken of it by the *Holy Fathers*. Yet when I consider that all People have discover'd their Sins to the Priests, for so many Ages : When I consider the Good that continually follows the Practice of it, and no Evil at all ; I cannot think, or believe it to be establish'd, or upholden by any humane Invention, but by the Divine order of God. For the People could never by any humane Authority be induc'd to discover their secret Sins, which they abhor in their Consciences, and which they are so much concern'd to conceal, with such shame, and Confusion ; and so undoubtedly to a man that might, when he pleas'd, betray them. Neither could it happen, that among such great numbers of *Priests*, some good, and some bad, indifferently hearing *Confessions*, they should all retain them ; and that also, when some of them can keep nothing else secret : If God himself, the Author of the *Sacrament*, did not by his especial Grace, defend this so wholesome a thing. For my part, let LUTHER say what he will, I believe that *Confession* was Instituted,

G

and

and is preserv'd by God himself; not by any custom of the People, or Institution of the *Fathers*.

Now LUTHER's condemning the reservation of of some Sins, by which a partioular *Priest* is restrain'd from remitting all; but that some are not forgiven, but by the hand of a *Bishop*, some by the hand of the *Pope* himself; This shews how this popular man so levels all things, as that, through the hatred he bears to the Chief *Bishop*, he casts all other *Bishops* into the rank of the lowest *Priests*, being so blinded with Malice, as not to discern *Jurisdiction*, from *Order*; Nay, so blind, as not to see any *Order* at all, but mingles, and confounds all things with horroure, and reduces *Priests* themselves into the Rank of *Lay-men*. Seeing God has form'd this his *Church-Militant*, to the example of the *Triumphant*: Why, reading there so many *Degrees*, so many *Orders*, admits he in this neither *Degree*, nor *Order*, nor any difference at all? Why then has the *Apostle* writ so much of *Bishops*, if a *Bishop* has no more Power over his Flock, than any other *Priest*, nor than a *Lay-man*? But we will speak of the *Laity* here after, let us now speak of *Priests*. Every *Priest* indeed has *Orders*, but not Authority of Judging, (any thing be'onging to him that *Absolves*) before the care of some Flock be committed unto him: Yet he is thought a fit person for it before. If the *Bishop* then, who has care of the whole *Diocess*, commits any part of his Care to a *Priest*; does not Reason teach us, that this Man can bind or loose no more than what the other has permitted him, without whose command, he could not have bound or loos'd any thing at all amongst the People: for the same thing is not lawful for the *Bishop* to do in another *Diocess*. What wonder then, if the *Bishop* reserves some things to himself, whose Care is greater than what might be committed to every person, though not the least Learn'd? When it has been for so many Ages observ'd, fearing lest the People should fall more pronely into Sin, when the Power of Remission should be propos'd to them in so easy a manner.

LUTHER

LUTHER now at last, that no body through the difficulty of *Penance* should be deter'd from Sin, commands every thing to be permitted to every person; not to *Priests* only, but also to the *Laity*. Nay, he comes to that height of madness, that though Women have commonly that bad esteem of not being able to Conceal any thing of a Secret; yet is he willing Men should have them to hear their *Confessions*. But I suppose, since the *Apostle* permits not a Woman to Teach, LUTHER will not make her a *Priest*; because he denies almost any to be a *Priest*, who is not a *Preacher*. But the Sentiments of the *Holy Fathers*, declare, That we ought to *Confess* our Sins only to *Priests*, unless otherwise forc'd by necessity. Let him come, (saith St. Augustin) to the *Priests*, who can administer to him the *Keys of the Church*. He does not say, Let him come to *Lay-men*, or let him come to *Women*. The same thing he further tells us more plainly in another place. He that Repents, let him truly Repent; let him signify his Grief by Tears; let him present his Life to God by the *Priest*; let him prevent the Judgment of God by *Confession*. For the Lord commanded them that should be cleans'd, that they should shew themselves to the *Priest*. By this, Teaching us, that Sins are to be Confess'd by a Corporal presence. Likewise Pope Leo, Christ gave this Power to the Governours of the Church, that they should give the satisfaction of *Penance* to them that Confess. Further, Venerable Bede, Let us discover our light and daily Crimes to our Co-equals, and our grievous Sins to the *Priest*; and as long as they have Dominion in us, let us take care to purge them; for Sins cannot be forgiven without *Confession*. Moreover, what should *Confession* avail us, if *Abpolution* did not follow by the *Keys of the Church*. But this Power (saith St. Ambrose) is given only to *Priests*. In another place he declares what the sense of these words are, when he says, The words of God remit Sin, the *Priest* is Judge. Likewise St. Augustine in another place writes most plainly, saying, He that doth *Penance* without the appointment of the *Priest*, frustrates the *Keys of the Church*. Now let

Luther permits Women to hear Confessions.

S. August.

Pope Leo.

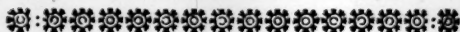
S. Ambros.

any one Judge of the Truth of LUTHER's Opinion, who, contrary to the Sentiments of all the *Holy Fathers*, draws the *Keys* of the *Church* to the *Laity*, and to *Women*: And says, that these words of *Christ*, *Whatsoever you shall bind, &c.* are spoken, not only to *Priests*, but also to all the *Faithful*. *Marcus Æmilius Scaurus*, a man most Excellent, and of known Honesty, being accus'd at *Rome* to the People, by *Varius Sucionensis*, a man of little Sincerity: His Accuser having made a long and tedious Discourse; *Scaurus* confidently relying on the Judgment of the People, not thinking him worthy of an Answer, said, *Romans*, *Varius Sucionensis* says it, *Æmilius Scaurus* denies it; which of them do you believe? By which words, the People applauding this Honourable Man; Scorn'd the idle Accusation of his Babbling Adversary. Which Discourse seems not to agree more to them, then to what we here state: For LUTHER says, That the Word of *Christ* concerning the *Keys* are spoken to the *Laity*; St. *Augustin* denies it: which of them is the rather to be believ'd? LUTHER affirms, *Bede* denies; whether of them will you believe? LUTHER affirms, St. *Ambrose* denies; whether of them has the greatest Credit? Finally, LUTHER affirms it, and the whole *Church* deny it: Whether do you think is to be believ'd? But if any body be so mad, as to believe with LUTHER, that he ought to Confess himself to a *Woman*; perhaps it may not be amiss for him also, to follow that other Opinion of LUTHER; in which he perswades us, not to be too careful in calling to mind our Sins. For certainly 'tis not altogether convenient to be too Sollicitous in examining your memory for what you are to put into such a persons Ear, who has so large and passable a road from her *Ear* to her *Tongue*. Otherwise, seeing it may be done without any such danger; I shall not scruple to perfer before the Council of LUTHER, the example of the *Prophet*; who saith, *In bitterness will I reckon over all my years unto thee: All my years*, (says he) *and that in bitterness*: For such a *Confession*, not only cleanses from Sins past, but also begets

begets abundantly new Grace; according to that of St. Ambrose, St. Peter became more Faithful after he bewail'd the loss of his Faith; and so he obtain'd a greater Grace than he had lost. St. Gregory following him, says, *That Life which is fervent in Love after Sin, is much more acceptable to God, then Innocency that is sluggish in security.* When LUTHER calls them idle People, who are of Opinion that the Circumstances of Sin are to be Confess'd: See how much in this St. Augustin differs from him, when he says, *Let him consider the quality of the Crime; as to Place, Time, Perseverance, Distinction of Persons, and with what Temptation it was done; how often the Sin was Committed? For a Fornicator ought to repent according to the Excellency of his State, or Affairs, and according to the quality of the person with whom he has sinned, according to the Crime it self; if in a Sacred place, in time of Prayer, as Holy days, and times of Fasting; he is to consider how long he persisted in Sin, and let his Sorrow be according to his Perseverance in Sin, and by what assault he was overcome; for some there are, who far from being overcome, do voluntary offer themselves to Sin; nor do they stay for Temptation, but prevent the Pleasure: Let him consider with what pleasure, and how often, he has committed the Sin: All these Circumstances are to be Confess'd, and Bewail'd, that when he has known his Sin, he may soon find God Propitious to him.* In pondering the weight of his Offences, let him consider of what Age he is, of what Understanding, and Order: Let him ponder each of these singly, and examine the manner of the Crime, purging with Tears every quality of the Vice. Hitherto the words of St. Augustin: That LUTHER may not think that Circumstances do not appertain to Confession; who has more diligently reckon'd up the Circumstances of Sins, then this Holy Man? I scarce know, whether LUTHER will find any one of these he calls idle. But if the various Circumstances of Sin is so diligently to be call'd to mind, how much more are hainous and different Crimes to be collected, and our Conscience diligently to be examin'd, that if possible, we may not let one Sin escape our knowledge? For what LUTHER

of the Seven SACRAMENTS.

darts as a keen shaft, *That no body can possibly Confess all his Sins, because none can remember them all*, is indeed but a very obtuse one: For who knows not, that none of those who said, All Sins are to be Confess'd, was so stupid as to think, that a man must tell the *Priest* in his Ear, what came not into his own memory to *Confess*?



Of SATISFACTION

Luther's
open Ca-
lummy.

I Know not how LUTHER will satisfy others concerning *Satisfaction*: For my part, I think that rather than he would be Silent, he would chuse to speak many things of no signification at all. For first, when he says, *That the Church so Teaches Satisfaction, as that the People can never understand true Satisfaction, which is a Renovation of Life*; Who does not see it to be a Calumny? Who taught LUTHER, that the *Church* does not teach, That we ought to renew our Lives? He has not travell'd over the whole *Church*, He has not been present at all *Confessions*, to hear this Ignorance of the *Priest*; 'Tis necessary then, that he has the *Holy Ghost* in his bosom, or some *Devil* in his Breast, who has inspir'd this into him. But what Spirit soever this was, it could not be a good one, that taught him a Lye, but that Spirit of whom it is said, *The Devil is a Lyar, and the Father of Lyes*; Because there is none that knows not That to be false, which LUTHER affirms to be true: For who was ever so Doltish, as to enjoin such satisfactory Works for past Sins, as should indu'ge the future? Who does not, continually when he *Absolves*, pronounce these words of Christ, *Go, and sin no more*? And that of St Paul, *As you have exhibited your Members to serve uncleanness, and Iniquity, unto Iniquity, so now exhibit your Members to serve Justice unto Sanctification*. Who has not read that of St. Gregory, *We are not able to perform our Penance, as we ought, unless we know*

Joh. viii.

Rom. vi.

St. Greg.

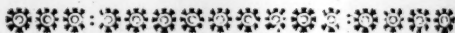
know the manner of the same Penance? For to do Penance, is to bewail our Sins formerly committed, and resolve not to do any thing hereafter that we should have cause to sorrow for. For he that laments the past, so as to commit the future, knows not how to perform Penance, but dissembleth. For what avails it to any body, to grieve for his Sins of Luxury, and yet to burn with Covetousness? If there were nothing of this said: Yet seeing the Priest imposes Penance for Sins committed, he shews that the thing it self is not to be again committed, which must again be punish'd. 'Tis therefore very evident, that LUTHER has no regard to what he says, so he may say but somewhat that may slander the Church: Which thing always appears where-soever, as in some matter of great moment, he cries aloud, even as he does in these words: *For what monstrous things are we indebted to thee thou See of Rome, and to thy Murthering Laws and Rites, whereby thou hast so destroy'd the whole World, that People think they can satisfy God for their Sins, by Works; when nothing, but the Faith only of a Contrite Heart, can satisfy: Which by these Tumults thou not only puttest to Silence, but even oppressest, only that thy Insatiable Blood-Suckers may have People to say to them, bring, bring, that you may sell Sins.* Who would not think, by reading these so furious and Tragical words, but LUTHER had discover'd some great, and abominable Prodigies in the Roman See? But he that diligently examines all these things, will see that, *The Mountains bring forth a ridiculous Mouse,* For first, how ridiculous is that exclamation of his against the See of Rome? As if Works of Satisfaction were only exacted, and Penance impos'd only at Rome, and not through the whole Church in all parts of the World: Or, as if many of the Laws, which he calls *Murthering Laws*, were not ordain'd in former times by the Holy Fathers, and publick Consent of all Christians in Synods, and General Councils. Finally, when he says, *That we cannot satisfy God by Works, but by Faith alone;* If he means, that by Works alone without Faith we cannot do

- do it; he shews but his folly, by railing against the See of *Rome*, in which none was ever yet so foolish, as to say, that *Works* without *Faith* can satisfy; being not ignorant of that of *St. Paul*, *What is not of Faith is Sin*. But if he thinks that *Works* are
- Rom. xiv. superfluous, and that *Faith* alone is sufficient, whatever the *Works* be; then he says something, and Dissents truly from the *Roman Church*; which, with
- James ii. *St. James* believes, *That Faith without Works is dead*. You see how impertinently LUTHER troubles himself, who so inveighs against the *Roman See*, as in the mean while thus to involve himself in the snares of Folly and Impiety. Although indeed, I think 'tis more probable, that LUTHER is of Opinion, that *Faith* without *Good-works* is always sufficient to Salvation: For that he is of that Opinion, evidently appears; as well by other passages of his, as by his saying, *That God does nothing regard our Works, nor has any need of them: But he has need that we should esteem him true in his Promises*. What LUTHER meant by these words, he knows best himself. For my part, I believe, that God cares for our *Faith* and our *Works*, and that he stands in need of neither our *Faith*, nor our *Works*. For though God has no want of our Good^s, yet has he so much care of what we do, that he commands some things to be done, and forbids other things: Without whose care, not so much as one Sparrow falls to the Earth, *Five of which are sold for two Farthings*. But because LUTHER urges, that a Penitent ought only to renew his Life, and neglect to undergo any Penance from the Priest, for his past Sins: Let us hear what *St. Augustin* has writ on this Subject: 'Tis not sufficient, (says he) to change our Manners to better, and forsake our former Wickedness; unless we do also satisfy our Lord, for the Sins committed, by the sorrow of Penance, by the Sobbs of Humility; by the Sacrifice of a Contrite Heart, with the Co-operation of Alms-deeds, and Fasts. And in another place, he saith, *Let the Penitent deliver himself altogether unto the Judgment and Power of the Priest*. Reserving nothing of himself to himself, that he may
- Luther's Words.
- God seems our works.
- Luke xii.
- S. August.

may be ready to do all things, as he is commanded towards recovering the Life of the Soul; which he should do to avoid the Death of the Body. Likewise in another place, *The Priests do also bind*, (says he) *while they enjoyn the satisfaction of Penance to those who come to Confession, they loose when they remit any thing thereof: For they exercise a Work of Justice towards Sinners, when they bind them with just Punishment; a work of Mercy when they remit somewhat of the same punishment: I hope I have plainly made appear how rashly he Calumniates the Church; and through the whole Sacrament of Penance, how Impertinent, how Impious, and how absurd he is against the Holy Fathers, against Scriptures, against the publick Faith of the Church, against the Consent of so many Ages and People, even against common sense it self; with which he is not yet content, but after having held a long time that Penance is a Sacrament, he began in the end of his Book to repent himself, that it should contain any thing of Truth at all; and therefore, as his custom is, changes his Opinion into a worse, and wholly denies Penance to be a Sacrament. Yet he Confesses before, That he does not doubt, but that whoever of his own accord, or mov'd by reproofs, has privately Confess'd himself before any Brother, and demanded Pardon, and amends himself, is Absolv'd from all his secret Sins. If that be his Sentiments, though false indeed; because he says, *Before any Brother privately, and that indifferently; whether he ask Pardon of his own accord, or as forc'd thereto by rebukes: Yet if he think such a Penance to be Profitable, why excludes he it from the number of the Sacrament? Not indeed for any other intent, but that it may be the less valu'd; and being depriv'd of the Name of a Sacrament (which amongst Christians is in great Veneration,) it might become despicable: For which thing he finds no other pretext, but that Penance has no visible sign; as though the Exterior Penance, or the very Act and Gestures of the Body, when the Priest Absolves the Penitent, could not be a sign of Spiritual Grace, by which the*
*Penitent**

of the Seven SACRAMENTS.

Penitent obtains *Remission*. But in fine, to conclude this Discourse of *Penance*, I wish he may at last repent himself, for having treated of *Penance* after so evil a manner. And that he may wholesomly perform all its parts, as he endeavours to destroy them all: That he may be Contrite for his Malice, *Confess* publickly his Errours, and submit himself to the Judgment of the *Church* (which with so many *Blasphemies* he has offended) he may recompense for what he has before committed, with the greatest satisfaction possible; for indeed he cannot do it worthily.



Of CONFIRMATION.

Luther's
trifles.

LUTHER is so far from admitting *Confirmation* to be a *Sacrament*, that on the contrary, he says, *He admires what the Churches intention was in making it one*. And this most Impertinent Babler trifles thus in so Sacred a thing, asking why the *Church* does not make three *Sacraments* of *Bread*, as having in *Scripture* some occasions to do it? The *Church* has not done any such thing, because she takes no occasions from any words whatsoever in *Scripture*; for having any other *Sacraments* than those which were instituted by *Christ*, and Sanctified by his most *Holy Blood*: Even so it omits none of them which have been given by *Christ*, and his *Apostles*, and transmitted to us, as it were from hand to hand, though nothing should be writ of them in any place.

But when he says, *Confirmation works no Salvation*; that it is supported by no Promise of *Christ*. He only says this, proving nothing, but only denying all. But when LUTHER makes mention of some passages, from which (though he laugh at it) the *Sacrament* of *Confirmation* may probably have its beginning: Why Judges he so perversely of the whole *Church*, as if it should rashly admit a *Sacrament*;

ment; because he reads no Word of Promise in these places, as if *Christ* had promis'd, said, or done, nothing but what the *Evangelists* mention in the *Scriptures*! By this reason, if there was no *Gospel* but that of *St. John*, he should deny the Institution of the *Sacrament* of our *Lords Supper*, of which Institution *St. John* writes nothing at all; who, by the same Council of God, where, by many other things done by *Jesus*, have been omitted by all; which (as the *Evangelist* himself saith) are not written in this Book, and which the whole World could not contain; of which, some have by the Mouth of the *Apostles*, been deliver'd to the *Faithful*, and have been ever after conserv'd by the perpetual *Faith* of the *Holy Catholick Church*: Whom I think you ought to believe concerning some things which are not in the *Gospels*. When (as *St. Augustin* says) *You could never know which is the Scripture it self, but by the Tradition of the Church*. And though none should have been ever written, yet the *Gospel* would have always remain'd written in the Hearts of the *Faithful*, which was more Antient then all the Books of the *Evangelists*. Let not *LUTHER* think it is a Prevailing Argument to prove the Nullity of the *Sacraments*, not to find them Instituted in the *Scriptures*. Otherwise, if he admits nothing at all, but what he reads clearly in the *Gospel*, that he may have no place for wrangling: How comes he to believe, (if he believes it, for he scarce believes any thing at all,) the perpetual Virginity of the *Blessed Virgin Mary*? Of which he is so far from finding any thing in *Scripture*, that *Helvidius* took occasion by *Scripture* it self to prove the contrary. Neither is any thing oppos'd against him, but the *Faith* of the whole *Church*, which is no where greater and stronger then in the *Sacraments*. For my part, I do not think that any person who has the least spark of *Faith* in him, can be perswaded, that *Christ* who prayed for *St. Peter*, that his *Faith* should not fail. Who plac'd his *Church* on a firm Rock; Should suffer her for so many Ages to be bound by vain Signs of Corporal things, under an

Erroneous

Luther
Strongly
press'd to
respect the
Traditions
of the
Church.

Luke xxii
Mat. vii.

Joh. xv.

Joh. xv.

Joh. xvi.

Hugo de
St. VictoreActs.
The fruit
of the Sa-
crament.

Erroneous Confidence of their being *Divine Sacraments*. If nothing should be read of it any where, yet those who were present, and Convers'd with our Lord, could by word of Mouth tell what his mind was, of whom himself says, *Ye are Witnesses who have been with me from the beginning*. What was to be done, might be taught by the *Holy Ghost*, of whom Christ said, *But when the Paraclete comes whom I will send you from the Father, the Spirit of Truth which proceedeth from the Father, he shall give Testimony of me*. And in another place; *When he shall come, that is, the Spirit of Truth, he shall Teach you all Truth, for he shall not speak of himself; but what things soever he shall hear, he shall speak; and the things that are to come he shall shew you*. Shall we believe then, that the Church having so many, and so great *Ministers*, so many living *Evangelists*, and that Spirit which inspires Truth, has rashly Instituted a *Sacrament*, and puts her hope in an empty Sign? Or shall we not rather believe, that it has Learn'd from the *Apostles*, and from the Spirit of Truth? Certainly, if the Name of this *Sacrament*, the *Minister*, and the *Virtue* Promis'd in it, be consider'd, it will appear not to be a thing which we may believe to be unadvisedly us'd by the Church. For as Hugo de St. Victore saith, *From Chrism is Christ Named; from Christ, Christian*. Every one ought to have taken *Chrism*, or *Unction*, since from It they take their common Name. For we are all an *Elected Nation*, and a *Royal Priesthood in Christ*: We are not Anointed, unless in case of necessity, but by the *Bishops*, that they may Seal the *Christian*, and give him the *Holy Ghost*. Even (says he) as we read that the *Apostles* only, in the *Primitive Church* had Power to give the *Holy Ghost* by *Imposition of Hands*. The same Doctor declares also the Fruit of the *Sacrament*, *As the Remission of Sins*, (saith he) *is receiv'd in Baptism; so by the Imposition of Hands, the Holy Ghost is given: There Grace is given to the Remission of Sins: Here Grace is given to Confirmation; for what avails it you to be list'd up from your fall, if you are not Confirm'd to stand?* These are

are *Hugo's* words, which are also Consonant to Reason. For as in the Corporal Life, besides Generation, by which we get Life, another Action is requir'd, by which we may increase, and grow to the Perfection of strength: So in the Spritual Life, which is requir'd by Regeneration in *Baptism*, the *Sacrament of Confirmation* is necessary, by which the Spiritual Life is led to perfect Virtue, and the *Holy Ghost* is given for perfect strength. And besides the *Sacrament of Baptism*, which helps us to believe, *Confirmation* is profitable to give us Courage to *Confess* our *Faith* boldly. For to this it is ordain'd, that Man may, before the Persecutor, boldly *Confess* his *Faith*: And this is what *Melchisedech* saith, In *Baptism* we are regenerated to Life, after *Baptism* we are Confirm'd for the Combat; for *Confirmation* Arms, and Instructs us against the Agonies of this World.

Finally, that LUTHER may understand that this *Sacrament* is no new thing, or vain fiction; but that it is so far from being void of Grace, that it confers the Spirit of Grace and Truth. We will here relate what St. Hierom has written of this *Sacrament of Confirmation*. *If the Bishop impose his Hand, 'tis on them who have been Baptiz'd in the True Faith, who have believ'd in the Father, Son, and Holy Ghost, Three Persons and one Substance. But the Arian, who believes in no other (stop your Ears that you may not be polluted with the Words of such monstrous Impiety), but in the Father alone, In Jesus Christ as a Creature, in the Holy Ghost as Servant to both; how shall he receive the Holy Ghost from the Church who has not as yet obtain'd Remission of his Sins? For the Holy Ghost inhabits not, but where Faith is pure, nor remains but in that Church which has true Faith for her Guide.*

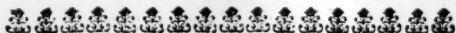
*S. Hierom
Luciferi-
ans.
Why Bi-
shops only
impose*

* *If in this place, you ask why he that is Baptiz'd in the Church, receives not the Holy Ghost, but by the Hands of the Bishop? Learn, that this Observation is descended from this Authority; because after our Lords Ascension the Holy Ghost descended on the Apostles, and we find the same to have been done in many places.*

*Hands on
the Bap-
tiz'd that
they may
receive the
Holy
Ghost.
Hitherto*

Hitherto St. *Hierom.* Which Sentence is also confirm'd by divers passages in the *Scripture*, and particularly by that in the *Acts*, which shews that the People *Baptiz'd* before in *Samaria*, receiv'd the *Holy Ghost* when *Peter* and *John* came among them, and laid their Hands upon them. I therefore admire what came into *LUTHER's* mind to dispute that *Confirmation* is only to be accounted a Rite and a Ceremony, and deny it to be a *Sacrament*: When 'tis demonstrat'd, not only by the Testimony of *Holy Fathers*, and by the Faith of the whole Church, but also by clear passages of *Scripture*; that not only *Grace*, but also the very Spirit of *Grace*, is conferr'd by the visible Sign of the *Bishops* Imposition of Hands.

Let *LUTHER* therefore forbear to contemn any more the *Sacrament of Confirmation*, which the Dignity of the *Minister*, the Authority of the Church, and the Profit of the *Sacrament* it self Commends.



Of the Sacrament of MARRIAGE.

MArriage, the first of all *Sacraments*, Celebrated by the first of Mankind, and Honour'd with our Saviour's first Miracle, being for so long time had in a Religious Veneration for its very Name of a *Sacrament*: Is now at the last, that People should not so much regard or value *Conjugal Faith*, deny'd by *LUTHER* to be any *Sacrament* at all; and as in other *Sacraments*, some of which he takes away, by denying the Sign Instituted; others, by denying Promis'd Grace, he denies both of them to be in *Marriage*; holding, that *Grace* has been no where promis'd thereby. He Teaches also, That it has been no where Instituted for a Sign: And how knows he this? *Because* (says he) *we read it not.* O strong Reason, and Mother of many *Heresies*! This was the Fountain from which *Helvidius* drew his *Venom*. You admit

mit no *Sacrament*, unless you read its Institution in a Book? What Book has he ever writ who Instituted all? *Concerning some things*, (says he) *I believe Christ's Evangelists*: Why then does he not in some things believe also the *Church of Christ*? Who is by *Christ* himself perferr'd to all the *Evangelists*, which have been only Members of the *Church*? Wherefore if he Confides so much in one, why does he distrust altogether? If he attribute so much to a Member, why nothing at all to the whole Body?

The *Church* believes it to be a *Sacrament*; that it has been Instituted by God, given by *Christ*, and left to us by his *Apostles*; deliver'd afterwards by the *Holy Fathers* for a *Sacrament*, and given as it were from Hand to Hand down to Us. From us also as a *Sacrament* down to Posterity, and to be Honour'd to the end of the World. The *Church* believes this; and tells you what it believes too. The same *Church* that says, *The Evangelists writ the Gospel*, tells you this also. For if the *Church* had not said, That the *Gospel of John*, is the *Gospel of John*, you should not have known it; For you were not by him when he writ it. Why then do you not believe the *Church*, when she tells you that *Christ* has done these things, has Instituted these *Sacraments*, that the *Apostles* have deliver'd them; as well as when she says, *That the Evangelists writ such, and such Gospels*?

But LUTHER says, *Marriage was amongst the Antient Patriarchs, and amongst the Gentiles; and that as truly as amongst us, yet was it not a Sacrament with either of them*. As for the *Fathers* that were under the *Law*, and before the *Law*, I do not agree with LUTHER; but am certain, that *Marriage* was a *Sacrament* with them; as *Circumcision*. But amongst the *Gentiles* the Case is otherwise, for their *Marriage* depended on the Custom, and Laws of each People. So that some *Marriages* were Lawful with some of them, which by others was accounted Ridiculous: And yet, contrary to LUTHER, we find some of Opinion, that even the *Marriages*

of the *Gentiles* was a *Sacrament* amongst them. S. August. For St. *Augustin* says, *That the Sacrament of Marriage is common to all Nations: But the Sanctity of it is only in the City of our God, and in his Holy Mountain, [the Church.]* On which Sentiment, let him that pleases read *Hugo de Sancto Victore*. But though the *Marriage* of the Unfaithful be no *Sacrament*, yet does it not follow what *LUTHER* infers, That the *Marriage* of the Faithful is none neither. For the People of God have something more Holy in *Marriage*, and have always had, as well at its first Institution, as when it was Honour'd with Laws given by God. Moreover, the *Gentiles*, because 'twas acted as a Humane thing amongst them, was wont by Compacts and Humane Laws, to take Wives, and after to reject them again. *Divorcement* was not Lawful in former times amongst the People of God: For though God by *Moses* permitted the Bill of *Divorcement* among the *Hebrews*; yet *Christ* Confesses that it was indulg'd them for the hardness of the Peoples Hearts: For from the Beginning (saith our Saviour,) it was not so. But *Christ* hath restor'd *Christians* to Pristine Sanctity, Consecrating *Marriage* with an Indefoluble Bond of Society, unless in Case of *Fornication*, between those, whom no Humane Errour, but God himself has joyn'd together. It follows not therefore, that if *Marriage* has not been a *Sacrament* among the *Gentiles*, it must be none amongst Us *Christians*, or has not been a *Sacrament* amongst the Antient *Patriarchs*. Amongst *Christians*, if 'twas no where read, yet the Faith of the Church ought to suffice us. And yet that one passage of the *Apostle*, which *LUTHER* endeavours to put by with a Scoff, does plainly demonstrate, that *Marriage*, not only now, but also at the very first beginning of Mankind, was Instituted a *Sacrament*: Which I suppose will not be doubted by any body who reads that part of the *Epistle* to the *Ephesians*, and Attentively Considers it. Which whole passage we have here inserted, because by any mans words, it cannot be more clearly explicated than 'tis already by the *Apostle* himself,

self, who has so plainly shewn us his mind therein,
 that no place of refuge is left to LUTHER's imper-
 tinent Calumnies. For he saith, *Let Women be sub-*
ject to their Husbands, as to our Lord: Because the
Man is Head of the Woman as Christ is Head of the
Church: Himself the Saviour of his Body. But as
the Church is subject to Christ, so the Women to their
Husbands in all things. Husbands love your Wives,
even as Christ Loved the Church, and deliver'd him-
self for it. That he might Sanctify it, cleansing it by
the Laver of Water in the Word; That he might pre-
sent to himself a Glorious Church, not having spot or
wrinkle, or any such thing, but that it may be Holy
and unspotted. So also Men ought to Love their Wives
as their own Bodies; he that loveth his Wife, loveth
himself. For no man ever hated his own Flesh, but
he nourishes and cherishes it, as also Christ the Church.
Because we are Members of his Body, of his Flesh, and
of his Bones: For this cause shall a man leave Father
and Mother, and cleave to his Wife, and they shall be
Two in one flesh. This is a great Sacrament: But I
speak in Christ, and in the Church. You see how
the Blessed Apostle teacheth every where, that the
Marriage of Man and Wife is a Sacrament, which
represents the Conjunction of Christ with his Church: the Words
For he Teacheth, that God Consecrated Matri-
mony, that it might be the Mystery of Christ joyn'd
with his Church. He tells you, That the Man and
the Wife makes one Body, of which the Man is the
Head. And that Christ and the Church makes one Bo-
dy, of which Christ is Head. He makes the chief
cause why the Husband ought to Love his Wife;
no other than that he may not be an unlike Sign to
Christ whom he represents: And this he makes
rather the Cause, then that common Nature of the
Males and Female, which of it self should also excite
Love. He by the same Example, Exhorts the Wife
to Fear, and Respect her Husband; that is, because
she represents the Church of Christ. And after he
has by many words Inculcated these things over and
over again; fearing least any Body should think
this Comparison of the Husband with Christ, and
 the

Ephes. v.

 The Sacra-
 ment of
 Marriage
 asserted by
 the Words
 of St. Paul.

Gen. ii.

the *Wife* with the *Church*, to be some similitude, us'd only for the conveniency of the Exhortation, he shews it to be a true Matter, a true Sacrament, foretold by the *Prophecy* of the chiefest and first of all *Prophets*, when the *World* was but newly Created: For when the *Apostles* saith, *He that Loves his Wife, Loves himself, for no man ever hated his own Flesh, but Loves and Cherishes it, even as Christ Loveth his Church; Because, (says he) we are Members of his Body, of his Flesh, and of his Bones: This* he spoke to remember us of the Words, much like to these, which *Adam* spoke when *Eve* was first brought into his sight, *This is Bone of my Bone, and Flesh of my Flesh.*

And that the *Apostle* might more clearly shew that the Sacrament of the Conjunction of *Adam* and *Eve* pertains to that Union of *Christ* with his *Church*, he added *Adam's* very words, *Wherefore man shall leave Father and Mother, and cleave to his Wife; and they shall be two in one Flesh.* This Sacrament, saith the *Apostle*, is Great in *Christ* and the *Church*. How could he have more evidently refuted *LUTHER*, than by these words, which he so Impertinently Scoffs at: In contending that the *Apostle* had taken away the Sacrament from the Marriage of Man and Wife, by saying, *This Sacrament is Great in Christ and his Church.* As if he should, by saying, The Sacrament of *Baptism* is great in the washing of the Soul, deny the *Baptism* of the Body to be a Sacrament. Or, as if he should by saying, The Sacrament of the *Eucharist* is Great in the Body of *Christ*, deny the Species of *Bread* and *Wine* to be a Sacrament. Or, as if by saying, That the same Sacrament is great in the Mystical Body of *Christ*, he should detract the Sacrament from the Body which he took of the Blessed *Virgin*. * Who has ever seen any man swell with greater Pride for so frivolous a Gloss? For if the *Apostle* had been of his Opinion, and willing his Words should be so interpreted, as to shew this Sacrament to be Great Only in *Christ* and his *Church*, without any reference at all to the Marriage of Man and Wife: It would lessen

* The first Reason proving St. Paul to have spoken of the Sacrament of Marriage.

lessen the force and weight of all those things, whereby in that Comparifon of the two Conjunctions, he had before commended *Marriage*.

It would also in another manner prejudice the Matter he undertook, if he should refer these words of *Adam* only to *Christ* and his *Church*, which of themselves seems to Unite Man and Wife together in mutual Love, so as to teach, that there is in them no reference to Man and Wife. The *Apostle* teaches, that those Words of *Adam*, were a Prophecy of *Christ*, and his *Church*; which is confirm'd by all the *Holy Doctors*, and very clearly demonstrated by *Adam's* speaking these Words at the very first sight of *Eve*, by which he prefer'd a *Wife*, to *Father* and *Mother*; when as himself had neither *Father* and *Mother*, nor as yet no command of begetting *Children*, to instruct him by the comparison of *Parents* and *Children* what *Father* and *Mother* were. Because, if those words of *Adam* were a Prophecy of *Christ*, and his *Church*; then it seems they either did not belong to that *Marriage* which was there perform'd: Or that some *Marriage*, as a proper Sign of this Conjunction, was then made a *Sacrament* by God himself, whose Spirit then form'd the Words of *Adam*, that the same words might signify what was then done, and what was prophesied; that is, the *Marriage* of Men, and the Conjunction of *Christ* with the *Church*; and as one *Sacrament* comprehends a Sacred thing, and the proper and Sacred Sign of the same thing.

Moreover, that you may the more plainly discern, that what *LUTHER* speaks, is to no purpose: Observe, that the *Apostles* Business in that place to the *Ephesians*; is not about teaching them how great a *Sacrament* *Christ* joyn'd with the *Church*, is. But about exhorting Married People how to behave themselves one towards another, so as they might render their *Marriage* a *Sacrament*, like, and agreeable to that so Sacred a thing of which it is the *Sacrament*. *LUTHER* therefore in this place, is either negligent himself, and unadvisedly reads this Passage, or else he most impiously dissembles what

The second Reason.

A third Reason.

Luther
ridiculous-
ly derides
the Church.

Defence of
the Inter-
preters
translating
Mystery
for Sacra-
ment.

what Truth he discovers therein. When he says *That which we give*, (which is the Sense of the whole Church) proceeds from great Idleness, Negligence and Inconsiderate Reading thereof. Does St. *Augustine* therefore carelessly read the *Apostles*? Has St. *Hierom* negligently understood him? And all men, except LUTHER, by whose vigilance St. *Paul* himself is discover'd to have writ, not a *Sacrament*, but a *Mystery*? O this quick sighted man, who is able to see that the whole *Latin Church* does wrongfully Name that a *Sacrament*, which the *Apostle*, writing in *Greek*, calls *Mystery*, and not *Sacrament*. As though the *Latins* had Err'd by speaking the Word in *Latin*, because St. *Paul* does not use a *Latin* Word in the *Greek* Tongue. If the Interpreter had Translated it not a *Sacrament*, but a *Mystery*, and had left the *Greek* word entire; yet had not this taken away the Argument, whereby *Marriage* is from this place of the *Apostle* concluded to be a *Sacrament*, seeing 'tis taught so to be by the Circumstance of the whole matter. For let him wrest the Word *Mystery* as much as he will; yet can he never by It take away, or deny the *Sacrament*, though thereby it may not be prov'd. Neither shall it be said, that he speaks or thinks ill, who says, That the *Eucharist* is a great *Mystery*. Wherefore, seeing that there is no *Sacrament* but what is a *Mystery*, that is, what contains under a Visible Sign a secret and invisible Grace; the Interpreter Noting in the words of St. *Paul* to the *Ephesians*, that the whole passage does most evidently declare the *Apostle* to write of such a *Mystery* as is a *Sacrament*. And if he had not truly Translated it, St. *Augustin* and St. *Hierom* his Readers, were not so careless, but they would have discover'd the Errors in the Translation: Nor were they so much inclin'd to favour *Marriage*, as to follow an Error rather than Correct, it, when once discover'd. Especially, seeing St. *Augustin* was nothing inferiour to LUTHER in the knowledge of the *Greek* Tongue: And St. *Hierom*, who without doubt was the most Skill'd of his time in that Language,

guage, did so favour *Virginity*, that by some persons he was thought to be almost unjust towards *Marriage*.

Wherefore, that all men may the more easily understand, not only these, whom LUTHER in contempt calls *Sententious*, and now *Idle Readers*: But also the best and most Learned of the *Antient Fathers* of the Church. Let us hear what St. *Augustine* says, *Not only Fecundity*, (says he) *whose fruit is in the Off-spring*; *not only Chastity whose Bond is Faith*: But also the *Sacrament of Marriage*, is commended to the Faithful Married People; For which the *Apostle* says, *Husbands Love your Wives, even as Christ Lov'd his Church*. St. *Augustine* then calls it a *Sacrament*, and that LUTHER may not say he has read this passage carelessly, he treats of the same Text, again and again in divers Works. For in another place he says, *It has been said in Paradise, Man shall leave Father, and Mother, and cleave to his Wife*, Which by the *Apostle* is call'd a great *Sacrament* in *Christ*, and his Church.

Why does not St. *Augustine* Explicate that *Mystery* of LUTHER to be an Errour, which the *Latins* call a *Sacrament*, seeing in the *Greek Text* St. *Paul* calls it *Mystery*, not *Sacrament*? St. *Augustine* above a thousand times calls it the *Sacrament of Marriage*: As in that place where he says, *That Off-spring, Faith, and Sacrament, which are all the goodness of Marriage is fulfill'd in the Parents of Christ himself*. Why has he not here admonish'd us, that it is not a *Sacrament*, but a *Mystery*? For, if what LUTHER says, be true, to wit, That it is not a *Sacrament*, but concerning *Christ* and his Church: Then is it not true which St. *Augustine* says, For that which LUTHER takes for only a *Mystery* is not the good *Sacrament of Marriage*, nor has it been fulfill'd in the *Marriage* of the *Virgin Mary*.

And in another place, St. *Augustine* treating of the same Words of the *Apostle*, says, *What is great in Christ and the Church, is very little in Man and Wife*; and yet it is an *Inseparable Sacrament of Conjunction*.

If LUTHER holds that it is not call'd a *Sacrament*,
unless

of the Seven SACRAMENTS.

unless in *Christ* and his *Church*. The *Apostles* very words if diligently examin'd, only by a *Grammarian*, shall convince him, as when the *Apostle* says, *This Sacrament is Great ; But I say in Christ, and the Church*. What *Sacrament* is that, that is Great in *Christ* and the *Church*? *Christ* and the *Church* cannot be a *Sacrament* in *Christ* and the *Church*. For none speaks after this manner. 'Tis therefore a necessary Consequence, that this *Sacrament*, which he says to be Great in *Christ* and the *Church*, is that *Conjunction* of Man and Wife, which he has spoken of. There is nothing else but this spoken there by the *Apostle*, viz. *This Conjunction of Man and Woman, is a great Sacrament in Christ and the Church, as a Sacred Sign in a most Sacred Thing*. Lastly, if LUTHER still obstinately deny, that (by these words of the *Apostle*,) Marriage should be call'd a *Sacrament*, but meerly the *Conjunction* of *Christ* with the *Church*. Yet surely he'll not deny that *Conjunction* of Man and Wife to be at least a *Sign* of that Sacred *Conjunction* of *Christ*, and his *Church*, and that too by Gods own Institution ; not by Humane Invention, seeing our first Parents were joyn'd by God himself. But if he denies all this that has been said ; however the *Apostles* words will manifest his Impudence : For 'tis so often, and so plainly repeated, that he who should not see it, must undoubtedly confess himself to be blind.

If therefore it shall evidently appear, that *Grace* is conferr'd by *Marriage*, which is a *Sign* of so Sacred a Thing : LUTHER will be compell'd, whether he will or no, to admit *Marriage* as a *Sacrament*, or else to reject all *Sacraments* ; seeing that by his own *Confession*, a *Sacrament* consists in the *sign of a Sacred Thing, and the Promise of Grace*. Let us see then, if it can be evidently made out, that *Grace* is infus'd after any manner by *Marriage* : For LUTHER flatly denies it.

Heb. xiii.
That *Grace*
is infus'd
in the Sa-
crament of
Marriage.

* We read in no place, (says he) that he who Marries a Wife shall receive any *Grace* from God. *Marriage*, (says the *Apostle*) is Honourable in all, and a Bed undefil'd : The Bed could not be Undefil'd, if the Marriage

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Marriage wanted Grace. Neither has Marriage any thing else to confer, *A Bed unspotted*. But because God, whose Bounty has provided, that no necessary thing should be wanting, even to Irrational Creatures, according to their several Natures and Capacities; Nay, even to things wanting Sense. Has by the like Bountiful Providence joyn'd *Grace* to *Marriage*, by which he that does not slight it, but keeps his *Faith* Inviolatè to his Wife, shall not only, not contract any Blemish by the Carnal Act, whose filthy Concupiscence would otherwise stain him, but shall on the contrary be advanc'd to *Grace*.

For *Marriage* should not have an Immaculate Bed, if the *Grace* which is infus'd by it, did not turn that unto good, which should be otherwise a Sin. Which in another passage of *St. Paul*, where he treats of the Womans Duty, is more plainly demonstrated; *She* (saith he) *shall be Sav'd through the Generation of Children*: But if you take away *Marriage*, what else shall Generation be, by which, as the *Apostle* saith, *There is Salvation in Marriage, but Death and Eternal Damnation*. For, *Take away Marriage*, (says *St. Bernard*,) *and an Undefil'd Bed from the Church, and do you not then fill it with Adulteries, Incests, Sodomy, and all sorts of Uncleanness?* If all Generation out of Wedlock is damnable, the *Grace* of *Marriage* must needs be Great, by which that Act, which of its own Nature Defiles to Punishment, is not only purg'd to take away the Blemish; but is so much Sanctify'd, that, as the *Apostle* testifies, it becomes Meritorious. Neither has it that privilege of *Grace*, but by virtue of the *Sacrament*, Consecrated for that purpose by God himself: That Man at his first Creation by the use thereof, might both perform his Duty of Propagation, and have also a remedy against Concupiscence, when restor'd: Yet what should the Conjugal Act it self be, but Concupiscence, if God had not made it the Remedy thereof? Which now the Holy Grace of the *Sacrament* has so made a Remedy of Concupiscence, as that the Paternal Substance may not be negligently Consum'd, (as the

The second Reason.

1 Tim. ii.

Prodigal

Prodigal Son has done,) Forbidding not only, not to Thirst after Stolen Waters of other mens Cisterns, but also not to inebriate our selves with our own, but make our Sober Draughts so Wholesom that they may profit to Life Everlasting. The *Apostle* in the same place, though he Exhorted as much as possibly to *Contineny* and *Virginity*; Virtues contrary to *Conjugal Generation*; yet Confesses, that *Marriage* is the Gift of God: And one of those Gifts, of which 'tis said, *Every good and perfect Gift is from above, descending from the Father of Lights*. And certainly the Gift of God, which is so given, that he who receives it, may continue in that State of Life in which he ought to remain, and not fall into the State of Destruction; doth it not shew that it hath in it self preservative Grace?

The third Reason.
1 Cor. vii.

Moreover, when the *Apostle* saith, *If any Brother have a Wife, an Infidel, and she consent to live with him, let him not put her away: And if any Woman have an Husband an Infidel, and he consent to dwell with her, let her not put away her Husband: For the Man, an Infidel, is Sanctified by the Faithful Woman, and the Woman an Infidel is Sanctified by the Faithful Husband; otherwise your Children should be unclean, but now they are Holy*. Does not these words of the *Apostle*, shew that *Marriage*, being an entire thing of it self after that one of the Parties is Converted to the Faith, the Sanctity of the Sacrament Sanctifies the whole *Marriage*, which before was altogether Unclean? But why should that *Marriage* be now more Holy than before, as being a *Marriage*, if for one of the Parties Converted, *Sacramental Grace* were not added to it, which before *Baptism* (the door of all the Sacraments) could not enter to the *Marriage* of the Unfaithful?

The fourth Reason.

But to pass by the *Apostle*, let us consider God the Consecrator of this Sacrament. Has he not Consecrated *Marriage* with his Blessing, when he joyn'd together our first Parents? For the Scripture saith, *God Blessed them; saying, Increase, and multiply: Whose Blessing having operated in all other living Creatures, according to their several Capacities*

cities; who should doubt but that he has Infus'd the force of *Spiritual Grace* into the Spirit of Man, who alone is capable of Reason, unless he did believe, that God, (being so Bountiful to the meanest of *Beasts*, as to give them largely, according to their Natures, what was necessary) should be so sparing of his Blessings to Man, whom he Created after his own Image; that having only regard to his *Body*, he should omit the *Soul*, *That Breath of Life*, which he himself has Breath'd, and by which he was most represented, without imparting any part of that Great Blessing to it?

Further, when *Christ*, God and Man, conversing amongst Men, not only Honour'd Marriage with his own Presence, but also adorn'd it with his first Miracle: Has he not taught, *That Marriage is to be Honour'd*? And without *Grace* I do not find any thing in it, deserving Honour? Nor do I think he would have been present at it, if *Marriage* had not already some *Grace*, which might render it acceptable to *Christ*, or else he confer'd *Grace* to it himself. But I see, the *Miracle* that he wrought, admonishes us that the Insipid *Water* of Carnal Concupiscence by the secret *Grace* of God is chang'd to *Wine* of the best Taste. But why search we so many Proofs in so clear a thing? Especially, when that only Text is sufficient for all, where *Christ* says. *Whom God has joyn'd together, let no man put assunder*, O the admirable Word, which none could have spoken, but the *Word* that was made *Flesh*! Who thinks it not to have been abundantly sufficient, that God has joyn'd the first of Mankind: And that the Bounty of so great a God is to be admir'd by all men? But now we are Taught from Truth it self; That those who are Lawfully Marry'd, are not rashly joyn'd together, not by the Ceremonies of Men only, but by the Invisible Presence and Inseparable Cooperation of God himself: And therefore is it forbidden, that any should separate those whom God has joyn'd together. O Word as full of Joy and Fear as it is of Admiration! Who should not rejoyce, that God has so much Care over his

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Marriage,

The fifth Reason.
Jo. ii.

Marriage, as to vouchsafe, not only to be present at it; but also to preside in it? Who should not tremble, whilst he is in doubt how to use his Wife, whom he is not only bound to love, but also to live with, in such a manner as that he may be able to render her Pure and Immaculate to God, from whom he has receiv'd her?

Jo. iv.

Wherefore seeing that God himself, as he says, *Joins all married People together*; who believes not that he Infuses *Grace* by *Marriage*? Does he joyn always, and give his Blessing but once? Why re-assumes he the Office of joining, if we believe him not also to re-assume that of *Blessing*? Or can we imagine, that the most Holy Spirit, *Which is to be Ador'd in Spirit and in Truth*, Should always exercise the Office of Joining Married People, for care of *Carnal Copulation* only? Indeed as for that matter, it should be sufficient that God leaves Man, like other Animals, to his own Natural and Corrupt Inclinations. There must be understood something sure more Holy, than the Care of Propagating the Flesh, which God performs in *Marriage*: And that without all doubt is *Grace*; which is by the Prelate of all *Sacraments* infus'd into Married People in Consecrated *Marriage*.

Seeing therefore, we have by so many Reasons prov'd, *Grace* to be conferr'd in *Marriage*: And that *Marriage* (as appears by the Words of the *Apostle*,) is a Sign of a Sacred thing: Which Sign, is joyn'd with *Grace* (as is said already) cannot be a bare Figure only; It follows therefore, that, in despite of LUTHER, *Marriage* is a *Sacrament*; though it had not, as it is, been so call'd by the *Apostle*.

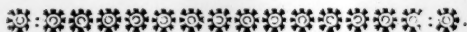
Hugo de
St. Victor.

But whoever, either Antient or Modern, has doubted to call *Marriage* a *Sacrament*, without being hiss'd at by the *Church*? In which alone, as Hugo de St. Victor. mentions, is found a two-fold Sign: For *Marriage* it self is the *Sacrament of the Society which is in the Spirit between God and Man*; But the Duty of *Marriage* is the *Sacrament of that Society, which in the Flesh is between Christ and the Church*.

Church. For if that (says he) *which is in the Flesh, is great, much more that which is in the Spirit. And if God is rightly call'd in Scripture, a Bridegroom, and the Soul of man the Bride, there is certainly something betwixt God and the Soul; of which, what consists in Marriage betwixt Man and Woman, is the Sacrament, and Image. But perhaps, to speak more expressly: That Society which is exteriorly observ'd, according to the Contract in Marriage, is the Sacrament. And the mutual Love of the Souls, which is kept by an interchangeable Bond of Conjugal Society and Alliance, is the matter of the Sacrament.*

And again, this same Love by which Male and Female are Spiritually United in the Sanctity of Wedlock, is the Sacrament and Sign of that Love, by which God is Interiorly joy'n'd to the Rational Soul, by Infusion of his Grace, and Participation of his Spirit. Thus far the words of Hugo.

Wherefore, seeing that not only the publick Faith of the Church for so many Ages before us, and the *Antient Fathers*, remarkable for their Virtuous Lives and knowledge in Scripture; but also the *Blessed Apostle, Doctor of the Gentiles, St. Paul*, have esteem'd Marriage as a Sacrament, which makes *Wedlock* Honourable, and does by Grace, not only conserve the Bed unspotted from *Adultery*; but also washes away the stains of *Lust*, turns *Water* into *Wine*, and procures a Holy Pleasure of abstaining, even from Lawful Pleasures. I do not perceive what LUTHER can say to the contrary: Unless 'tis because Hereticks (as *St. Bernard* saith) do still, according to their own fancies, strive who shall exceed others in endeavouring with their viperous Teeth to tear in pieces the Sacraments of the Church, as the Bowels of their Mother.



Of the Sacrament of ORDERS.

IN the *Sacrament of Orders*, LUTHER keeps no manner of *Order*: But gathering together from here and there all the *Treasures* of his Malice, he pours them out against it.

He shews how well his mind is compos'd for Evil, if his Power were Answerable thereto: He proposes many things, and asserts, and affirms the worst: But satisfying himself by only saying, thus, and thus, he confirms nothing at all by any manner of Reason. In which thing his great Impudence appears, who not vouchsafing to believe the whole *Church*, without having Reasons for its *Faith*: Does unreasonably require that he himself should be Credited without shewing any Reason at all, and that in Matters of such Nature, as he cannot tell what is to be believ'd, unless the *Church* Teach him: And yet he desires to be believ'd, and that in such sort, as to do it, is to confound and trample under foot the whole *Church*: For what else aims he at, by endeavouring to take away the *Holy Sacrament of Orders*, than by rendering the Ministers of the *Church* Contemptible, to procure, that the *Sacraments* of the *Church* may be also despis'd, and undervalu'd, as being Ministr'd by the Hands of Vile and Unworthy Ministers: Which is the only drift of of his whole work.

And because LUTHER proceeds with no Order, in treating of *Order*, we will gather his Opinions here and there, that the Reader may have under one view that heap of Evils. Which being look'd over, we need not take any great pains, I suppose, to convince him, whose wicked Doctrine all men may see tends directly to the destruction of the *Faith of Christ*, by Infidelity. For what designs he esse, who Disputes that there is no difference of *Priesthood* between the *Laity*, and *Priest*? And that all

all men are *Priests* alike: That all men have the same Power in what *Sacrament* soever. That the Ministry of the *Sacraments* is not given to the *Priests*, but by Consent of the *Laitie*. That the *Sacrament* of *Orders* is nothing else but the Custom of Electing a *Preacher* in the *Church*. That he is not a *Priest*, who is not a *Preacher*, unless it be equivocally, as a painted Man, may be call'd a Man. That a *Priest* may be made a *Lay-man* again when he pleases, because his *Priestly* Character is nothing. Moreover, that *Order* it self, which as a *Sacrament*, ordains some to be *Clergy-men*, is meerly and altogether a Fiction invented by Men, who understand nothing of *Ecclesiastical Matters*, of *Priesthood*, of the *Ministry*, of the *Word*, or of a *Sacrament*: Finally, this *Holy Priest*, (whereby you may conjecture how Chaste he himself is,) makes it the greatest Error, and greatest Blindness Imaginable, that *Priests* should undertake to lead a single Life: And when *Christ* praises those who have made themselves *Eunuchs* for the Kingdom of Heaven: This most filthy *Antichrist* compares them to the Old Idolatrous Gelded *Priests* of the *Heathen Sybills*. I know that this Catalogue of Pernicious Opinions has long since weary'd the Ears of the Pious Reader, every one of which is more stult with *Heresies*, than the *Trojan's Horse* is reported to have been with Arm'd men.

Luther
condemns
the single
lives of
Priests

Mat. xix.

But his denying *Orders* to be a *Sacrament*, is as it were the Fountain to all the rest, which being once stop'd up, the other small Springs must of necessity become dry of themselves. This *Sacrament* (says he) is not known to the *Church of Christ*, but has been invented by the *Church of the Pope*. In these few words, are contain'd a great heap of Absurdities and Lyes. For he makes distinction between *Christ's Church*, and the *Popes*, whereas the *Pope* is *Christ's Vicar*, in that over which *Christ* is the Head. He says the *Church* has Invented; When it has receiv'd it already Instituted, and therefore has not Invented it. * This *Sacrament* (he says) is unknown to the *Church of Christ*: Whereas 'tis

* How
ridiculous
his Words
are.

most certain, that all parts of the World, which have the true *Faith* of *Christ*, have *Orders* for a *Sacrament* : For if he could find some obscure corner, (which I doubt he cannot) in which this *Sacrament* of *Orders* should not be known, yet ought not that Corner to be compar'd to the rest of the whole *Church* ; which not only is subject to *Christ*, but also for *Christ*'s sake, to *Christ*'s only Vicar the *Pope* of *Rome*. And believes *Orders* to be a *Sacrament*.

Otherwise, if *LUTHER* persists in his distinction of the *Popes Church*, from *Christ*'s ; and in saying that the one has *Orders* for a *Sacrament*, the other not. Let him shew us the *Church* of *Christ*, which, contrary to the *Faith* of the *Papal Church*, (as he calls it) knows not the *Sacrament* of *Order*. In the mean while it appears evidently, that by asserting this *Sacrament* to be unknown to the *Church* of *Christ*, and that they are not of *Christ*'s *Church* who are govern'd by the *Pope* : He separates, by both these Reasons, from *Christ*'s *Church*, not only *Rome*, but also all *Italy*, *Germany*, *Spain*, *France*, *Britain*, and all other Nations, which obey the See of *Rome* ; or have *Orders* for a *Sacrament*. Which People being by him taken from the *Church* of *Christ* ; it consequently follows, that he must either Confess *Christ*'s *Church* to be in no place at all, or else, like the *Donatists*, he must reduce the *Catholic Church* to two or three *Hereticks* whispering in a Corner.

But he draws out of his Shaft, as an Inevitable Dart, *That Grace is in no place promis'd to this Sacrament* ; And that the *New Testament* makes not the least mention of it ; He says, *That it is a ridiculous thing to assert that for the Sacrament of God, which cannot any where be demonstrated to have been Instituted by God. Nor is it Lawful* (says he) *to assert any thing to be of Divine Institution, which is not of Divine Ordinance ; but we ought,* (says he) *to endeavour to have all things confirm'd to us from clear Scripture.*

Well

We'll see by and by, whether no mention is made at all of this *Sacrament* in the *New Testament*: For by the same Dart he expects to wound all the rest of the *Sacraments*; against which Dart, I will take the same Buckler or Shield which LUTHER himself confesses to be Impenitrible.

His own words are these: *Truly the Church has this faculty, That it can discern the Word of God, from the word of Men.* Even as St. *Augustin* Confesses, *That he has believ'd the Gospel by the motion of the Churches Authority; which told him that it was the Gospel.* Wherefore, seeing that the Church, as LUTHER Confesses, can discern the Word of God, from the Word of Men: 'Tis certain it has not that Power, but from God; nor for any other Cause, then that it may not Err in those things in which there ought to be no Error. It follows then, out of this Foundation he has laid for us, that the Church has from God, not only the Power of discerning Gods Word from that of Mens, which he allows: But also the Faculty of discerning betwixt Divine and Humane Sense of *Scripture*. Otherwise what should it avail the Church to know by Gods Teaching the *True Scripture*, from that which is False, if it could not distinguish between the False and True Sense of *True Scripture*? Finally, it follows by the same Reason, that God Instructs his Church, even in things which are not written, least it might, through Errors, embrace false things for true ones: For that is no less dangerous then that it might admit the Writings of Men, for the Words of God, or draw a false Sense out of the Word of God, especially if it should take false *Sacraments*, for true ones, and Humane Traditions for Divine. Nay, not only the Traditions of Men, but the Inventions of the Devil: If the Church of *Christ*, should, as *Incanters* do, place its hope in feign'd and vain Signs of Corporal Things. It appears therefore by LUTHER's Confessing the Church to have a Faculty of discerning the Words of God from the Words of Man, that it has no less Power to discern betwixt Divine Institutions, and the Tra-

ditions

Luther's Words.

ditions of Men. For otherwise the Error which we are to avoid, might as well arise from the one side, as from the other. And *Christ's* Care, is not; that his *Church* may not Err, after this or that manner, but that it may not Err in any manner whatsoever. But it could by no Error commit a greater injury to *Christ*, than in putting its Trust, which it ought to have in Him alone, in Signs not supported by any Grace, but empty and void of all the Advantages of *Faith*. Therefore, the *Church* cannot Err about the Sacraments of *Faith*; no more, I say, than in admitting *Scripture* (in which *LUTHER* Confesses her Infallible,) which if it were otherwise, many Absurdities should follow; and especially this, that almost all Opinions of the *Church*, in matters of *Faith* established these many past Ages, may be disputed after the fancy of every new-fangled *Heretick*, which were the most ridiculous thing imaginable. For if nothing must be certainly Believ'd, but what is confirm'd by *Scripture*; and that (as he says) by clear Testimonies of *Scripture* too: We must not only, not assert the perpetual Virginity of the Blessed Virgin *Mary*, but also an Inexhausted *Materia* will be furnish'd, for Batter- ing the *Church* at the pleasure of every one who is minded to stir up new *Sects*, or renew the old one: For there has been at any time few or no *Hereticks*, who would not pretend to *Scripture*, every one disputing their new broach'd Opinions to be confirm'd by *Scripture*; or, however agreeable to *Scripture*, because the contrary was not therein defin'd. Disputing, that what was alledg'd against their *Sects*, was otherwise to be understood, that as the *Orthodox Church* understood it; and least it might be clearly brought against them, they either forg'd another Sense, or preferr'd some other passages of *Scripture*, which seem'd contrary to the former, troubling all things in such manner, as to make them seem ambiguous. If the publick *Faith* of the *Church* had not withstood *Arrius* the *Heretick*, I know not if he should ever have wanted a subject of Dispute out of *Scripture*.

All Here-
ticks pre-
tend to
Scripture.

Now

Now seeing we have prov'd by LUTHER's own Fundamentals, that the *Sacraments* believ'd by the Church could not be Instituted but by God himself, though nothing were read thereof in *Scripture*: Let us see whether *Scripture* makes not some mention of this *Sacrament*: All men do unanimously Confess, (LUTHER only excepted) that the *Apostles* were by our Saviour Ordain'd *Priests* at his last Supper; where it plainly appears that Power was given them to Consecrate the Body of *Christ*, which Power the *Priest* alone hath. But says LUTHER, *It is not a Sacrament, because there is no Grace promis'd therein.* But Pray, how, or whence has he this Knowledge? *Because* (says he) *'tis not read in Scripture.* This is his usual consequence: *'Tis not written in the Gospels, therefore has it not been done by Christ*: Which form of Reasoning the *Evangelist* overthrows, when he says, *Many things were done, which are not written in this Book.* But let us touch LUTHER yet a little closer. He confesses that the *Eucharist* is a *Sacrament*; and he were mad, if he did not: But where Pray does he find in *Scripture*, that *Grace* is Promis'd in that *Sacrament*? For he admits nothing but *Scripture*, and that clear *Scripture* too. Let him read the passages that treat of our Lord's Supper, and see if he can find in any of the *Evangelists*, that *Grace* is promis'd in the Receiving of the *Blessed Sacrament*. We read that *Christ* said, *This is my Blood, which shall be shed for many, to the Remission of Sins.* Whereby he signified, that he should redeem mankind by his *Passion* upon the *Cross*. But when he said, *This do in Remembrance of Me.* He Promises no *Grace*, or *Remission of Sins*, to him that does This; that is, to the Consecrated *Priests*, or to Him that Receives the *Eucharist*. Nor doth the *Apostle*, in his *Epistle* to the *Corinthians*, when he threatens Judgment to them that unworthily Receive, make mention of any *Grace* to him that Receives it worthily. If any thing in the 6th. of St. *John* Promise *Grace* to him that Receives the *Sacrament* of our Lord's Body and Blood; yet can that make nothing for LUTHER, because

Mat.xxvi.

1 Cor. xi.

because he denies the whole Chapter to have any reference at all to the *Eucharist*: You see here very plainly, that he cannot maintain that Promise of *Grace*, which he so fairly Promis'd us, in his whole Work, as the sole *Basis* of the *Sacrament*, and in that only *Sacrament* which he admits; unless, besides the words of *Scripture*, he has recourse (as 'tis necessary for him,) to the *Faith* of the *Church*.

1 Tim. v.

Wherefore, as it is sufficient for us to Read in the *Gospel*, that the Power of Consecrating the *Sacrament* was given them to whom the *Priests* succeed, so is it likewise enough, that we read the Council of the *Apostle* to *Timothy*, *That he Impose not Hands rashly upon any one*. Which passage plainly demonstrates, that the Ordination of *Priests* is not perform'd by the Consent of the *Laity*, by which alone LUTHER affirms, that a *Priest* may be Ordain'd, but by the only Ordination of a *Bishop*: And that by a certain Imposition of Hands; in which God through the Exterior Sign should Infuse an Interior Grace. Concerning which Grace, why should we not believe the *Church* of the Living God? Which is, as the *Apostle* saith, *The Ground and Pillar of Truth*, Seeing LUTHER himself must certainly believe her concerning the *Grace* Promis'd in the *Eucharist*; for the Promise of that *Grace*, or the giving of it without any Promise, is known in this *Faith* of the *Church*,

1 Tim. iii.

Indeed I admire that any one should be so distracted as to doubt, whether *Grace* is given by the *Sacrament* of *Orders* to the *Priests* of the *Gospel*; whereas we may read many Places, that seem to signify that *Grace* was confer'd on the *Priests* of the *Old Law*. That God saith, *You shall Anoint, and Sanctify Aaron, and his Sons, that they may Exercise to me the Office of Priesthood*. Otherwise, what should this Exterior Sanctification have signify'd for the Honour of God, if God had not likewise Infus'd *Grace*, by which they should be likewise Interiorly Sanctified? And that also through *Christ*; The *Faith* of whose coming, gave force and strength

Exod. 28.

strength to precedent *Sacraments*, even as it made the *Jews* capable of obtaining Eternal Salvation.

But if any one will not admit, that *Grace* was confer'd to the *Priesthood* of the *Old Law*; yet has he no reason to deny the Infusion of *Grace* into the *Priests* of the *Evangelical Law*: Because now, through the *Passion* of *Christ*, *The fullness of Grace is come*. In the *Acts* of the *Apostles*, when St. Paul *Acts xliii.* and *Barnabas* were set apart for that work, to which the *Holy Ghost* has call'd them, they were not sent *Acts xliii.* away, before they were first Ordain'd by Imposition of Hands. But pray why did the *Apostles* lay Hands on them? Was it to touch their Bodies in a vain manner, without Profiting their Souls by *Spiritual Grace*? How then dares *LUTHER* affirm, that this *Sacrament* was unknown to the *Church* of *Christ*, which was us'd by the *Apostles*? But (says he) *it was never call'd a Sacrament by any of the Antient Doctors, except Dionysius; for we read nothing at all in the other Fathers of these Sacraments, neither did they think on the Name of Sacrament, when ever they spoke of these things; for the Invention of Sacraments is new, (says he.)* An excellent Reason of *LUTHER*'s I most confess, yet altogether false; and if 'twas true, yet could it avail nothing for his purpose. For if the Antients had not writ at all, of a thing perhaps never disputed amongst them; or if when they did write of it, they should signify it by its proper Name, and not by that common Name of *Sacrament*: Should it then follow as a necessary consequence, that there has been no Order at all, or that it was not a *Sacrament*? For if any Body should call *Baptism*, by the proper Name of *Baptism*, and should not add the word *Sacrament*: Shall it be therefore said, that he does not think *Baptism* to be a *Sacrament*? Moreover, if *Dionysius* only amongst all the *Holy Fathers*, should write *Orders* to be a *Sacrament*, that alone should be sufficient to destroy *LUTHER*'s Objection; by which he intends to make People believe, that the *Invention of Sacraments* is new; for this Novelty is contradicted by his Confessing it to be written

Luther's
Sacriligi-
ous Contu-
mélies a-
gainst St.
Dionysius.

written by Him, whom he acknowledges to be An-
tient: And this would be true, though St. *Dionysius*
were such a man, as Sacrilegious LUTHER feigns
him to be, saying, *That he had almost no solid Lear-*
ning in him: That none of the things he writ in his
Ecclesiastical Hierarchy, are prov'd by Authority, or
Reason; but that they are all his own Inventions, and
much like Dreams: That in his Mystical Divinity,
which some Ignorant Divines (says LUTHER) so much
extoll; he is Pernicious, more like a Platonist than a
Christian: In which (say he) you will not only, not
Learn who is Christ; but if you had known it before,
you should loose your belief of him: I speak (says he)
by Experience, (By the Experiment (I suppose) of
loosing Christ there himself.) And further, Pray what
(says he) Performs he in his Ecclesiastical Hierarchy,
but only describes Allegorically some Ecclesiastial Rites.
Finally, that he might shew in how light a matter
St. *Dionysius* lost his labour, Do you think (says he) it
should be difficult for me to sport with Allegories in
whatsoever is Created? It should not be any hard work
for me to write a better Hierarchy than that of *Diony-*
sius is. Who can patiently endure to see the Pious
Labours of the Holy Man so much abus'd by this
Jangler, as if he were raging against some Heretick
like himself? For he calls him Illiterate and Foolish,
and one that writes not only Dreams, but also Perni-
cious Doctrines, destroying Christ. All which Re-
proaches, are notwithstanding to the Glory of the
Holy Man, whose Works are all sufficiently de-
monstrated to be good by their only displeasing a
man so wicked as this. For what agreement can
there be betwixt Light and Darkness, between
Christ and Belial? His own wicked Brain was the
cause that he gain'd no good by the Pious Books
of this Holy Man: For *Horatius* writ truly. Un-
less the Vessel be sweet, whatsoever you put therein
will become sour. In that he says, He could write a
better Hierarchy than that of St. *Dionysius*; Pray
let him brag of it when he has done it. In the
mean while, he undertakes a thing much more dif-
ficult,

Horace.

ficult, when he goes about to demolish that *Hierarchy* which is founded upon a solid Rock.

The Indignation we have conceiv'd at that Impious Fellow's casting such Injurious Reproaches against the Holy Man, has caus'd us somewhat to digress. But as I begun to say, though St. *Dionysius* had been the Man that had taught *Holy Orders* to have been a *Sacrament*, yet that's however sufficient to convince LUTHER, when he asserts the Invention of the *Sacraments* to be but a new thing; seeing He not only confesses *Dionysius* to be Antient, but also all the Christian World honours him for a Saint. So that LUTHER's Anger against him, is caus'd meerly through Malice, which suffers him to brook nothing contrary to his wicked *Hereses*.

But now that his Vanity in every place may the more plainly appear: I will shew, that not only St. *Dionysius*, but also St. *Gregory*, and St. *Augustine*, (whom he falsely calls his *Patron*.) takes *Orders* for a *Sacrament*. Moreover, this indefaceable Character (by him derided) though not call'd by that very Name, yet St. *Hierom*, in the *Sacrament* of *Baptism*, writes plainly enough of the thing it self, to which also St. *Augustin* has had regard, both in the *Sacraments* of *Baptism* and *Orders*.

I will therefore begin with St. *Hierom* of the Character of *Baptism*, that the Character of *Orders* may more evidently appear; which for its indelibility, both St. *Augustine* and St. *Gregory* compares with the *Sacrament* of *Orders*. St. *Hierom* therefore on these words of St. *Paul* to the *Ephesians*. Do not Contristate the Holy Spirit of God, in which you were sign'd in the day of Redemption: Writes thus, But we have been sign'd with the Holy Ghost, that our Spirit and Soul may be seal'd with the Signet of God, and that we may receive that Image and Similitude after which we were first Created.

Ephes. iv.

S. Hierom.

This Seal of the Holy Ghost, according to the Words of our Saviour, is stamp'd by God himself; For, says he, this has God the Father sign'd. And a little after, He is therefore sign'd, that he may keep the Seal; and that he may in the day of Redemption, shew it

of the Seven SACRAMENTS.

pure, sincere, and unchang'd; that therefore he may receive his reward with those who are Redeem'd. Amongst all those, who have ever writ of the Character of Sacraments, none could ever have more plainly express'd the Character, whereby God Almighty signs the Soul through the Sacraments, than St. Hierom has done in these words; not by Humane Fiction (as LUTHER, that execrable Scoffer of Sacraments, feigns,) but by solid Testimonies of Holy Scriptures.

What a Character is.

For a Character is that quality of the Soul, which God Almighty, (best known to himself, and to Us Inscrutable,) doth impress as a Seal, whereby to know his own Flock from Strangers. Which Character, though they stain it with Vices, and turn it from *White to Black*, from Perfect to Imperfect, from most Pure to Impure: Yet can they never so raze it out, but that in the day of Judgment, those therewith Sign'd, will be known to all the World, to be of his Flock, who has mark'd them with that Signet. Which is the only reason, why the Church so constantly observes; that whereas she renews so often other Sacraments, as the *Eucharist, Penance, Marriage, Extream Unction*; yet never suffers *Baptism, Confirmation, and Holy Orders* to be renew'd, having Learn'd from the *Holy Ghost*, that the Seal of the Character is Imprinted in these Sacraments, so that it cannot be defac'd, therefore ought not to be Iterated.

In which Sacrament a Character is given.

S. Gregor.

But that it may more evidently appear that Orders is in this Case like to *Baptism*; let us hear St. Gregory, 'Tis (says he) *a ridiculous thing to say, that he who has receiv'd Holy Orders, ought to receive them again; for as he who has once been Baptized, ought not to be Baptiz'd again; so he who has been once Consecrated, ought not again to be Consecrated in the same degree of Orders.* You see that the Church suffers not the Sacrament of Orders to be Iterated, no more than that of *Baptism*, by reason of its indelible Character. But to shut LUTHER's Mouth, who calls that Character a *Feign'd Thing*, and that St. Dionysius was the only Man of all the Antient Fathers,

Fathers, that call'd Holy Orders a Sacrament. We will, as we have Promis'd, give you St. *Augustin's* words, who, in treating of *Baptism* and *Holy Orders*, speaks thus, *They are both Sacraments, and given to Man after certain Consecration; the one at his Baptism, the other when he receives Holy Orders; Therefore is it not Lawful in the Holy Catholick Church to Iterate either of them. For when any Heretical Minister is Receiv'd into the Church for the good of Peace; if, after the Error of Schism is corrected, it should seem necessary, they should Exercise the same Office, which they had before: Yet are they not to be Ordain'd again; for as Baptism remains intire in them, so Orders also, because the Vice consisted in the Separation, not in the Sacraments, which are the same where-ever they are. And a little after, Injury must be done to neither of the two Sacraments.* S. August.

And of the Sacrament of Orders, he adds, *That, as he that breaks off from Unity, has it not rightly, yet has it: So likewise he does not rightly give it, yet gives it. And returning again to both, it hinders them not, (says he) from being the Sacraments of Christ and his Church, because Hereticks and wicked persons use them unlawfully; but these men are to be Corrected, and punish'd, and the Sacraments to be acknowledg'd and Venerated.* You see how void of Truth it is, that LUTHER so boldly boasts, viz. *That the Sacrament of Holy Orders was unknown to the Church of Christ: That Character is an idle Fiction: That the Invention of Sacraments is a new thing: That Holy Orders was no Sacrament amongst the Antients.* Luther's words.
You see nothing of what he has said, but has been rejected by the Testimony of such Persons, as he cannot separate from the Church of Christ; for they were Illustrious therein by Doctrine of Faith and Exemplary Lives; nor can he reckon them among the Moderns, if 1000 years be not with him as one day. Notwithstanding he opposes himself against all the Reasons Authority and Faith of all, by this one Argument. *We are all Priests (says he) according to that of St. Peter. Ye are all a Royal Priesthood, and Priestly Kingdom; but as one cannot be* Luther's words.

His Lay-
Priests.

more a Man than another, so one can be no more a Priest than another: Those therefore who are call'd Priests, are no other but Lay-men, chosen by the only consent of the People, or Elected by the Bishop, not without the People: For to Preach and Ordain, is nothing but the meer Ministry, without any thing of Sacrament. We have not only faithfully repeated his Argument, but also freely set down whatever may support him: And yet who would not laugh at this Doltish Divine? For if the Order of Priesthood is therefore nothing, because every Christian is a Priest: By the same Reason it will follow, that Christ had nothing above Saul. For David said of Saul, *Peccavi tangens Christum Domini*, I have sinn'd in touching [Christum] the Anointed of our Lord. Or that Christ had nothing above them, of whom it is said, *Nolite tangere Christos meos*; Touch not mine Anointed. Finally, that God had nothing above all those of whom he said by the Prophet, *I have said ye are Gods, and are all the Sons of the most High*. In a word, all Christians are Kings in the same manner that they are Priests; For 'tis not only said, *Ye are a Royal Priesthood*; but also, *A Priestly Kingdom*. Let us diligently observe what the Serpent designs, who I suppose is more Crafty to think this Argument of any Consequence, but only licks, that he may afterwards Bite: He extols the Laity to the Priesthood, for this only Reason, that he may reduce Priests to the rank of the Laity: denying Priesthood to be a Sacrament, but only a custom of Electing a Preacher: And saying, *That He who Preaches, is no more a Priest, than the other*; Nay, no more a Priest, than a Painted Man, is a Man. Contrary to St. Paul, who writing to Timothy, says, *The Priests that Rule well, are worthy of double Honour, especially such as Labour in the Word and Doctrine*. The Apostle by this evidently teaches, that though those are Most worthy of double Honour, who being Priests, do Labour in the Word and Doctrine: Yet those who perform not This, but can only govern well, are also Priests; and merit double Honour. Otherwise he would not have said, *Especially*

1 King.
xxiv.

Luther
will have
no Kings,
or all
Kings.

1 Tim. v.

cially those who Labour in the Word and Doctrine ; but only such as labour therein.

Furthermore, that LUTHER may not be able to hold what he says, viz. *That the Priests Office, is nothing but to Preach to the People: For to say Mass* Luther's words.
(says he) is nothing but to receive the Communion for himself. I say, that it may appear how false this is, let us again hear the *Apostles words, Every Priest* Heb. v.
(says he) that is taken out from amongst Men, is constituted for Men, in the things which belong to God, that he may offer Gifts and Sacrifices for their sins. Does not this plainly shew us, that a Priest's Duty requires from him, to offer Sacrifices to God for Men? Though writing to the *Hebrews*, (yet not willing, *Christians* should be any thing *Jewish*,) It is evident to be spoken of the *Priesthood* of both *Laws*; so that LUTHER is twice press'd by this Testimony. For he also teaches *Mass* to be a *Sacrifice*, and to be offer'd for the People, seeing the Church offers no other; And he Teacheth, that the Duty of Offering it, is the chief part of the *Priest's* Charge. And truly if LUTHER's words were not false, how easily may you see it to follow: That seeing none but a *Priest* can Consecrate our Lord's *Body*, of so many thousand *Priests* that have not the Gift of Preaching, if they were not truly *Priests*, but only Equivocally so call'd, as a Painted Man is call'd a Man: Then would almost all the *Christian* World have no other God, or People but Idolaters, adoring *Bread* for *Christ*, and bending their knees to *Baal*.

In the Rite of Electing, as he calls it, he Attributes the Chief Power to the People; for though in one place, he seems to give this Rite promiscuously to the *Bishop* and People, when he says, *That although 'tis certain all Christians are equally Priests, and that they have a like Power in all the Sacraments: Yet that none can lawfully Exercise this Power, without the Consent of the Congregation, or the Vocation of a Superior.* Yet in another place he gives the greatest Right to the People, when speaking of *Priests*, he says, *Who if they were com-*
K 3
pell'd

pell'd to admit all of us, who have been Baptiz'd equally to be Priests, as indeed we are: And that the Ministry is only given to them by our Consent, they should know also that they have no right of Ruling over us, but what we admit them of our own free Will. Which two places being compar'd together, shews his Opinion to be, That the People without the Bishop, but not the Bishop without the People can Ordain Priests: As appears by his saying, That the Ministry only is permitted to the Priests, and that not without the Consent of People: Which if true, a Priest cannot be Ordain'd without the People's Consent; by which alone, he says, That Bishops were formerly made Rulers of the Church.

Luther
prophanes
the Sacra-
ment of
Orders.

1 Tim. iv.

It cannot be deny'd, (says he) that the true Churches were formerly govern'd by Elders, without the Ordinations and Consecrations; being chosen to this by reason of their Age and long Experience in things of that kind. Pray let him shew us where he finds these things? For my part, I do not think them to be true. For if every Lay-man have equal Power over any of the Sacraments, with a Priest; and if the Order of Priesthood stand for nothing, why writes the Apostle thus to Timothy, Neglect not the Grace which is in thee, and which has been given thee by Prophecy, by the Imposition of the Hands of the Presbytery? And in another place, to the same, I admonish thee, that thou stir up the Grace of God that is in thee, by the Imposition of my Hands. Again, Impose Hands suddenly on no Man, neither be thou partaker of other men sins. Finally, these are the words of the Apostle to Titus. For this cause left I thee in Crete, that thou should'st correct the things that are wanting; and constitute Priests by Cities, even as I have appointed thee.

TIT. III.

Now Reader, have you in a few words seen some passages of the Apostle, by comparing of which, you may easily discover, that whatsoever LUTHER has thus disorderly vented against Order, are meer Fictions and Lyes. For what he says, Is done by the Peoples Consent, St. Paul shews to be done by the Bishop, while he says, He has left at Crete, to that
and

and that he should Ordain Priests in the Cities, and that not rashly, but as he himself, when present, had appointed. You see Priests to be made by Imposition of Hands. And that it may not be doubted that Grace is also given at the same time, you see that it is confer'd by Imposition of Hands. Stir up (says he,) the Grace of God, which has been given thee by the Imposition of my Hands. And this also, Neglect not the Grace which is in thee, and which has been given thee through Prophecy, by Imposition of the Hands of the Presbytery. Take notice of these things. I admire that LUTHER is not asham'd to deny the Sacrament of Holy Orders, being not Ignorant that the Words of St. Paul are in every mans Hands; which Teach, that a Priest cannot be Ordain'd but by a Bishop, and not without Consecration: In which both the Corporal Sign is adhibited, and so much Spiritual Grace infus'd, that he who is Consecrated, not only receives the Holy Ghost for himself, but also the Power of Imparting it to others. Can that which the Apostle has writ be New, though 'tis so affirm'd by LUTHER? How can it be unknown to the Church, which is, and has at all times been read through the Universal Church of Christ? By these things, 'tis manifest, that of all whatsoever, LUTHER has rail'd out so confidently against Holy Orders, not one Syllable is true, but all the meer lying Inventions of his Malice.



Of the Sacrament of EXTREAM-
UNCTION.

IN this Sacrament of Extream-Union; that LUTHER might be twice derided himself he twice Scoffs the Church. First, Because Divines, (says he) do call this Union a Sacrament; as if those he calls Divines, were the only men who calls it a Sacrament.

Jam. v.

ment. Again, *Because they call it Extream*; to which, as to the second, he himself objects after a Joaking manner, what he can never Answer in earnest: For it may be rightly called *Extream*, as being the last of four. Afterwards, to shew that it is no *Sacrament*, himself first Objects, what he foresees every Body will Object against him, viz. The words of St. James the *Apostle*, *If any be Sick amongst you, let him send for the Priests of the Church; and let them Pray over him, Anointing him with Oyl, in the Name of our Lord: And the Prayers of the Faithful shall save the Sick, and our Lord will raise him up; and if he be in Sins, they shall be forgiven him.* These words, which according to his own Definition, most apparently testify *Extream-Union* to be a *Sacrament*, as wanting neither a *Visible Sign*, nor *Promise of Grace*: He immediately begins with most impudent Confidence to deride, as if they were of no manner of force. *For my part, (says he) I say, that if ever there was folly acted, it is especially in this place.* And I, again on the contrary do affirm, that if ever LUTHER was Mad at any time, as indeed his Madness appears almost in every place, he is certainly Distracted here, in the *Sacrament of Extream-Union*, to an extream height of Madness. I omit (says he) that many do probably assert this not to be the Epistle of the *Apostle* St. James, nor worthy an *Apostolick Spirit*, though by custom, whosoever it be, it has obtain'd Authority. Yet if it were certainly written by the *Apostle* St. James, I should say that it is not lawful for an *Apostle* to Institute a *Sacrament* by his own Authority: That is, To give a Divine Promise, with a Sign joyn'd thereunto: This belongs to Christ alone. So that St. Paul says, That he receiv'd from our Lord the *Sacrament of the Eucharist*; and that he was sent, not to Baptize, but to Preach the Gospel. But of the *Sacrament of Extream-Union* we read no where in the Gospel. You see how he endeavours here, two ways to weaken the words of the *Apostle*. First, He will not have the Epistle to have been writ by the *Apostle*. Secondly, Though 'twas by Him written, yet will he not have the *Apostle* to have

Luther.

have Authority of Instituting *Sacraments*. Although he has propos'd these two things in a few Words, and passes hastily on to some other; yet are they the chief Weapons by which he intends to destroy this *Sacrament*; for what else he says are but trifles, whereby he takes occasion to Laugh, as if the *Church* did not well in observing this *Sacrament*. But these two do come both to the same thing: For if the *Epistle* has not been writ by the *Apostle*, or is not worthy an *Apostolical Spirit*; or if for the *Apostle's* giving this *Unction* for a *Sacrament*, it be not the more approv'd to be one: Yet it should follow plainly, that nothing could be effected by these words. If he had said, that it was formerly doubted whose *Epistle* this was, he had said truly; for the *Church* admits nothing rashly, it discusses every thing diligently; And this it doth, that every thing it receives, may be had for greater Certainty; though it were only directed by Humane Policy. But when he says, *That many do assert this Epistle, not only, not to be of the Apostles writing; but also, unworthy of an Apostolical Spirit; and that they not only assert, but probably assert this*: 'Tis more than probable, he cannot prove what he says; otherwise let him name some of these many Persons; which if they be of the *Church*, I suppose they are not so many, nor of so great Authority, as to be able to stand out against the whole *Church*. But as yet he has produc'd none; I will therefore bring one who may suffice against his many, to wit, *St. Hierom*, who in *Holy Scriptures* was the most Learned of his time, and has as exactly distinguish'd between dubious and real things, as could be possible. This great man, after he had for some time remain'd doubtful of the *Epistle* of *St. Paul*, and that only at such time as it was not confirm'd by a full Consent of the whole *Church*: Yet he pronounces the *Epistle* of *St. James* to be undoubtedly of his own Writing; his words are these, *St. James, St. Peter, St. Jude, and St. John, have publish'd seven Epistles, as Mystical, as they are succinct and short; yea, likewise long: Short in Words, and long in Sentences, so that*

S. Hierom.

Luther
wounded
by his own
weapons.

there are not many, who would not be blinded in the Reading them. The same St. Hierom of the seven Canonical Epistles speaks thus, *The first of them is one of St. James's, second of St. Peter's, three of St. John's, one of St. Jude's*: You see how this Father has the same Opinion of St. James's Epistle that he has of St. Peter's; nor does he think it unworthy an Apostolical Spirit: Truly if LUTHER had brought us any reasons why this Epistle must not be accounted St. James's, though of some other person, who should speak in the same Spirit; yet should he be in some case tolerable. But now he says, *It is not probable it should be St. James's, because it is unworthy an Apostolical Spirit*: In which thing, I will bring no Objections, but LUTHER's own against LUTHER; for none did ever more frequently and strongly contradict himself, than LUTHER. In the Sacrament of Holy Order he says, *The Church has Power given her to discern the Word of God, from the Words of Men*. How then does he say, that this Epistle is unworthy an Apostolical Spirit, which the Church, whose Judgment (as himself confesses) cannot Err in this, has judg'd it to be full of Apostolical Spirit? Wherefore he has now by his own Wisdom so hemm'd himself in on all sides, that he must necessarily consent that this Epistle belongs to the Apostle, contrary to what he has affirm'd to be probable. Or that the Church can Err in distinguishing Scripture, which before he deny'd. If he says that the Church has approv'd, as worthy of an Apostolical Spirit, what is unworthy, then is he a Blasphemer against the Church: If he hold that the Apostle has writ what is unworthy an Apostle, then is he a Blasphemer against the Apostle.

We have therefore sufficiently confuted this: Indeed he has sufficiently confuted himself, in denying the Epistle to belong to the Apostle, or to be worthy an Apostolical Spirit. Now come we to that, in which, like a Valiant Man, he openly sets upon the Apostle himself, saying, *That though it was of the Apostle's writing, yet is it not lawful for an Apostle to Institute a Sacrament by his own Authority*;

rity; that is, *To give a Divine Promise with a Sign thereunto adjoin'd.* For this (says he) *belongs to Christ alone.* O this Happy Age! in which LUTHER, this new Doctor of the *Gentiles* is risen, who will seem himself to follow the Example of St. Paul, by resisting an *Apostle* to his face, as not going the right way to the *Gospel of Christ*, but (which is more than if he should teach the *Gentiles* to *Judaize*) arrogating to himself the Power of Promising *Grace*, and Instituting *Sacraments*, usurping in that the Power of *Christ*; Like the proud and traiterous Angel, who said, *I will establish my Throne in the North, and be like to the most High.* The Pope has no great cause of being vex'd at his Reproaches, who charges such enormous Crimes upon the *Apostle* himself: For seeing 'tis certain this *Epistle* belongs to the *Apostle*, what else does he then, but manifestly accuse the *Apostle* of having (without *Authority*, and against all *Right*) Instituted this *Sacrament*? Nay, when he denies the *Epistle* to belong to the *Apostle*? least he should leave off his Calumny, he professes, that he would say as much, if it were of the *Apostle's* own writing. Indeed, though some think, that the *Apostles* receiv'd Power of Instituting *Sacraments*, not without the Power of the *Holy Ghost*, which God sent them at *Pentecost*, and of which Christ had foretold, *The Holy Ghost which I will send unto you, He shall Teach you all things.* Yet shall not I dispute it at this time, whether an *Apostle* has such Power or no, because 'tis now not necessary to dispute it. But seeing 'tis evident, that the *Apostle* gives Us this *Union* as a *Sacrament*; I do not doubt, but it is really a *Sacrament*: And that the *Apostle* was not so Impiously Arrogant, as to give the People for a *Sacrament*, what was in reality no such thing. But if the *Apostle* had not the Power of Instituting this *Sacrament* himself, then has he deliver'd it to the People in these words, as he receiv'd it from *Christ*, who, as he would notify to the World some things by St. Matthew, some by St. Luke, some by St. John, and some by the *Apostle* St. Paul. Why is it not possible

Luther's Arguments

Isaie xiv.

Joh. xiv.

Luther
leaves the
Apostle.
and begins
with the
whole
Church.

sible he should be pleas'd to make known some things unto us, by the *Apostle St. James?*

LUTHER having thus strenuously behav'd himself against the *Apostle*, begins now altogether to turn himself against the *Church*. Which (as he says) *abuseth the Words of the Apostle, in not Administring this Unction to the Sick, but when at the point of Death*: Whereas St. *James* says, *If any be Sick, not if any be Dying*. As if the *Church* sinn'd in not exhibiting inconsiderately in every light Feaver, contracted perhaps by too much Drinking, so great a thing as a *Sacrament*: Or in not attributing to her self a Miracle in Healing such Disease, as either Sleep, or Abstinence can cure. That it may not be doubted, though the *Apostle* writes *Sick*, yet he did not mean a Man in every light Sickneis, but troubled with such Sickneis, as if cur'd, may shew to be taken away by Virtue of the *Sacrament*.

And that this *Sacrament* is not to be adhibited, but in great Sickneis, appears by all the Prayers which are said over the Sick person, which no doubt are very antient, and not of the new Invention of those he calls *Divines*. And though they do not Promise an assured Health of the Body, yet do they not despair of Health, Nor do they (as LUTHER says,) come to such only, as are sure undoubtedly to die, for it should be in vain to Pray for his Health, if they were sure of his Death.

Therefore the *Churches* intention, is, not (as he Impertinently Cavels) that this should be the *Last Sacrament*, although it is so call'd, but on the contrary, and that the *Sick person* may recover his Health: Which if God is not pleas'd he should; yet that is no Prejudice to the Force and Virtue of the *Sacrament*, which tends more to the Curing of the Soul, than to the Health of the Body.

As for LUTHER'S Reason, concerning the Efficacy of the Sign, 'tis altogether without Reason or Efficacy: *If that Unction be* (says he) *a Sacrament it ought without doubt to be an Effectual Sign of what it Promises; but it Promises the Health and Recovery of the Sick, as appears by the Words, The Prayers*
of

of the Faithful shall save the Sick, and our Lord will raise him up. Yet who sees not but this Promise is fulfill'd in very few? What shall we say then, (says he) For either the Apostle speaks false in this Promise, or else this Unction is no Sacrament; for a Sacramental Promise is certain, but this for the most part fails. It appears by this only Argument, that LUTHER cares not much how open his Calumnies are, so that he can but under some pretext of Truth, impose upon the unwary: For he shames not to object against the Divines, (as said by them,) what they never spoke: A Sacrament (says he) is according to their sayings, an Effectual Sign of what it Promiseth; but this Sacrament gives not the Health of the Body, which it promiseth. But Divines say no such thing; they say it is an Effectual Sign of Grace, defining it thus, A Sacrament is a Visible Sign of Invisible Grace, They do not speak of the Health of the Body, which may be given without Grace. So that when he says, That if Unction be a Sacrament, the Apostle should Lye: 'Tis LUTHER himself that Lyeth. For the Sacrament, in as much as it is a Sacrament, Promiseth not the Health of the Body, but of the Soul, by a Corporeal Sign. Nevertheless, LUTHER comprehends under the same Lye, not only the Apostle, but Christ himself, though Unction were no Sacrament: For the Words and Promise ought to be true also, without the Sacrament. Therefore when the Apostle says The Sick shall be Healed by Unction and Prayers; And when Christ says, These Signs shall follow those that believe in him, to wit, That they should lay Hands on the Sick, and they should be Healed: Who sees not that sometimes these things are perform'd, but not always? Neither yet are they false who Promis'd them: For in whatsoever words they Promis'd Corporeal things, yet every body knows, they never Promis'd them to be perpetual, when the Body, in which they are to be done, cannot last always. But Spiritual things are here to be understood, because the Spirit is to live for ever. For LUTHER's Sentence, which exacts from the Divines, that if Unction is a Sacra-

The Di-
vines say
no such
thing as he
affirms
them to do.

Luther's
Faith.

ment, it may always Cure that it may not be an Ineffectual Sign: Undertakes to prove that it cannot be a *Sacrament*, if it renders not the Body Immortal. Which nevertheless he himself Promises to be done by the Prayers of Good-men, without the least staggering in *Faith*. For (says he) *there is no doubt, but at this day, as many as we please may be Cur'd*: Which if true, such a *Faith* as this may preserve Man Immortal. For seeing this may be done by *Faith*, not only sometimes, but, as he affirms, always, if *Faith* be stable and indoubtful: 'Tis probable indeed, if any one ever meet with such a *Faith*: And doubtless LUTHER was a man of such *Faith*, as having so much thereof, that in favour of it, in many places he almost bids Defiance to *Good-Works*: Being likewise one to whom God has reveal'd so many, and so great Mysteries, and who Erects a new *Church*, for which *Miracles* are absolutely necessary: 'Tis therefore likely that LUTHER can perform abundantly whatever can be done by *Faith*. If this be true, I wonder he Cures not every dying person! We look for News daily from *Germany* of his raising the Dead. Yet for all this, we hear that not only none are Cur'd by him, but that by his Adherents many Good and Innocent *Priests* are kill'd, and cruelly Murther'd for his sake, that by this Example he may Teach, *That Holy Order is nothing: That Character is a Fiction: That David was timorous for repenting himself to have touch'd the Lords Anointed.*

These are LUTHER's Cures wrought by his great *Faith* without *Good-Works*. For seeing he Kills, and Cures not, it appears plainly, (as he says, *That Prayers are to be made not only by Faith, but also by Good Men,*) that LUTHER's not being a Good Man, can therefore Cure no body himself. This *Unction*, he says, is no *Sacrament*, because it does not always heal the *Body*: But himself is a Holy Man, by whom as 'tis reported, the *Body* is kill'd, and certainly *Souls* are kill'd. St. *James* writes nothing worthy an Apostolick Spirit: But LUTHER writes every thing worthy such *Spirit*, and discerns things unworthy thereof, and that against the whole *Church*; which as he
acknow-

Luther a
Destroyer
of both Bo-
dy and Soul

acknowledges, cannot be deceiv'd in discerning such *Scripture*. In which thing, when I had read St. James's Epistle, and saw so many things worthy an *Apostolick Spirit* therein, as the Joy in overcoming Temptations, Patience in Adversity, Wisdom to be beg'd from God, Hopes to be placed in God without staggering, with many such like; all which are read in the *Apostle*: I much wonder what Reason LUTHER had to think them unworthy to have been writ by an *Apostle*. But perhaps LUTHER would that the *Apostle* had writ such things as these, to wit, *That Mass is not profitable to the People, that Order is a vain Fiction*: and such like, as himself writes, which are all things worthy an *Apostolick Spirit*.

The Sanctity of St. James his Epistle, and how worthy an Apostolick Spirit.

Luther's Writings worthy an Apostolick Spirit.

But though, as I said, I admir'd why LUTHER should be so much displeas'd as St. James's Epistle; yet having read it more attentively, I wonder not at all: For by the *Apostles* Writings, I find that he so narrowly touches LUTHER every where, as if by his Prophetick Spirit, he had plainly foreseen him. For when LUTHER, under pretext of *Faith*, despises *Good Works*, St. James on the other side Disputes by Reason, Scripture, and Example, that *Faith without Works is Dead*: Nor is it in one place alone, that by bitter Words, he resists that Pratling Petulancy of LUTHER. If any one (says he) esteem himself Religious, not Bridling his Tongue, but seducing his own Heart, his Religion is vain. Besides LUTHER frets at this, which he sees very fitly may be apply'd to his own Tongue. The Tongue is a restless evil, full of deadly poison. Finally he perceives, what the *Apostle* has writ against Contentious Persons, is truly spoken against his own Opinions: For (says the *Apostle*) *Who is Wise and well Disciplin'd among you? Let him shew forth his Works by a good Conversation, in the meekness of Wisdom; because, if you have the Zeal of Souls, and Contentious be in your Hearts, do not glory, being Lyars against the Truth. For this is not Wisdom descending from above, from the Father of Lights, but an Earthly, Beastly, and Diabolical Wisdom: For where Zeal is joyn'd with*

Why Luther is so displeas'd at the Apostille St. James's Epistle.

Ja. i.

Ja. iii.

In the same place.

Contention,

Contention, there also is Inconstancy, and every Naughty Work. But the Wisdom which is from above, is first of all shamefac'd, then peaceable, modest, complyable, agreeing with good things, full of Mercy and Good works, Judging without dissimulation: And the fruit of Justice is sown in Peace to the workers of Peace.

These (*Gentle Reader*) are the Words which moves LUTHER to wrath against the *Apostle*. These, I say, are the Words whereby the *Apostle* as openly touches LUTHER's Petulancy, Railings, Wicked and Contentious Opinions; even as if he had seen *Him*, and Read his Words. I question not but his Epistle, though never so much despis'd by LUTHER, will sufficiently prove to all *Christians* the *Sacrament of Extream Unction*; nor shall LUTHER be ever so Powerful, as to be able to abolish any *Sacrament*, which for the Salvation of the Faithful has been receiv'd by the *Church*, against which the *Gates of Hell* shall never prevail; much less this single Brother, who is but a Sooty Wicket of Hell.

We have in this little Book (*Gentle Reader*) clearly demonstrated, I hope, how absurdly and Impiously LUTHER has handled the *Holy Sacraments*. For though we have not touch'd all things contain'd in his Book; yet so far as was necessary to defend the *Sacraments*, (which was only our Design) I suppose I have treated, though not so sufficiently as might have been done, yet more than is even necessary; Insomuch that it behoves me not to insist any longer thereupon, else were it no hard matter to enrich this Discourse with more plentiful Arguments, Laws and Sentences of the *Holy Fathers*, and *Scripture* it self, if it were not in vain upon LUTHER's account, and for others more than necessary; for 'tis as easy for the *Aethiopian* to change his Colour, or the *Leopard* his Spots, as for LUTHER to be Converted by Teaching. But that others may understand how false and wicked his Doctrine is, least they might be so far deceiv'd as to have a good Opinion of him; I doubt not but in
all

all parts there are very Learned Men, though I had said nothing at all of this matter, who have much more clearly discover'd the same, than can be shewn by me. And if there be any who desire to know this strange Work of his, I think I have sufficiently made it apparent to them. For seeing by what has been said, it is evident to all men, what Sacrilegious Opinions he has of the *Sacrament* of our *Lords Body*, from which the Sanctity of all the other *Sacraments* flow: Who would have doubted, if I had said nothing else, how unworthily, without scruple, he treats all the rest of the *Sacraments*? Which, as you have seen, he has handled in such sort, that he Abolishes and Destroys them *all*, except *Baptism* alone; and That too, he has abus'd and depriv'd of all *Grace*, leaving it for no other end, than in a *Contumely* of *Penance*; in some denying the Sign, in others the Matter it self: Neither proves he any thing in this so great a matter; nor brings he any thing in Confirmation of his Doctrine, contenting himself in only denying what ever the Church admits. What every body believes, he alone by his vain reason laughs at, denouncing himself to admit nothing, but *clear and evident Scriptures*: And these too, if alledg'd by any against him, he either evades by some private Exposition of his own, or else denies them to belong to their own Authors. None of the *Doctors* are so Antient, none so Holy, none of so great Authority in treating of *Holy Writ*; But this New *Doctor*, this little *Saint*, this man of *Learning*; rejects with great Authority. Seeing therefore he despiseth all men, and believes none, he ought not to take it ill, if every Body discredit him again. I am so far from holding any further dispute with him, that I almost repent my self of what I have already argu'd against him. For what avails it to dispute against one, who disagrees with every one, even with himself? Who affirms in one place, what he denies in another; denying what he presently affirms: Who, you object *Faith*, Combates by *Reason*, if you touch him with *Reason*, pretends *Faith*. If you

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be avoid-
ed as a
Plague.

alledge *Phylosophers*, he flies to *Scripture*; if you propound *Scripture* he trifles with *Sophistry*: Who is ashamed of nothing, fears none, and thinks himself under no Law. Who contemns the Antient *Doctors* of the *Church*, and derides the New ones in the highest degree; Loads with Reproaches the Chief *Bishop* of the *Church*. Finally, he so undervalues the Customs, Doctrine, Manners, Laws, Decrees, and Faith of the *Church*; yea, the whole *Church* it self, that he almost denies there is any such thing as a *Church*; except perhaps such a one as himself makes up of two or three *Hereticks*, of whom himself is Chief. Wherefore since he is such a one, as will have no solid or certain principle betwixt himself and his Adversary; but requires to be free in whatever pleases him, and as often as it pleases him, lawfully to assert or deny; when, neither *Reason*, *Scripture*, *Custom*, *Laws*, *Humane* or *Divine Authority*, binds him. I thought it not fit to dispute any longer with him, nor to contend by painful Reason against his *Heresies*, which he confirms by no Reason. But I rather advise all *Christians*, that as the most exterminating of Plagues, they shun him, who endeavours to bring into the *Church* of *Christ* such foul Prodigies, being the very *Doctrine* of *Antichrist*. For if he who Studies to move a *Schism* in any one thing, is to be extirpated with all Care; with what great endeavours is He to be rooted out, who not only goes about to sow Dissention, to stir up the People against the Chief *Bishop*, Children against their Parents, *Christians* against the *Vicar* of *Christ*: Finally, who endeavours to dissolve by his Tumults, Brawls, and Contentions, the whole *Church* of *Christ*, which He in the time of his Precious Death has bound together by the Bond of *Charity* and *Love*: And also to Destroy, Prophane and Pollute, with a most execrable Mind, filthy Tongue, and detestable touch what is most Sacred therein? Who if he did but give any hopes of Cure in himself, or any Sign of Amendment, he would thereby move all People to regard his Disposition, and to endeavour

your

vour by all good means possible to heal him, and to restore him to Soundness of Mind, that he might again revoke the *Heresies* he has Broach'd. But indeed, as yet I see in him all the Signs that precede *Death*; I am not so much mov'd to think thus, by reason of his Disease, though never so Mortal; as by his admitting of no Medicine, nor of any Manual Operation of the *Chyrurgion*: For how can he be Cur'd, who will not suffer himself to be handled? Or in what manner is he to be dealt withal; who, if you Teach him, trifles with you? If you Advise him, is Angry? If you exhort him, Resists? If in any thing you would appease him, is incens'd? If you resist him, is Mad? Otherwise if he could be Cur'd, what has the Pious Vicar of *Christ* omitted, who following the Example of a good Shepherd, would seek, find, take on his Shoulders, and bring home to the Fold this lost Sheep? But alas the most greedy Wolf of Hell has Surpris'd him, Devour'd and Swallow'd him down into the lowest part of his Belly, where he lyes half alive, and half dead in Death: And whilst the Pious *Pastor* calls him, and bewails his loss, he Belches out of the filthy Mouth of the He'lish Wolf these foul inveighings, which the Ears of the whole Flock do detest, disdain, and abhor.

*The Chief
Bishops
Pious Care
for him.*

For first of all, being unprovok'd in any kind, he propos'd some *Articles of Indulgences*; in which (under pretence of Godliness,) he most Impiously Defam'd the *Chief Bishop*: Afterwards, that he might under pretence of Honour and Duty, cast on the *Pope* the greater Aspersions, he transmitted them to *Rome*, as if submitting himself to the *Pope's* Judgment; but he augmented them with Declarations, much worse than they were themselves; That it might appear to all men, the *Pope* not be Councell'd by a good and Pious man, but derided by a Knavish little Brother, as if so stupid as to hold for an Honour such a Contumely as the like thereof had never before been heard. If the *Pope* deserv'd no ill, why has this degenerate *Son*, cast a false and undeserving Scandal on his *Father*? But if any thing had been done at *Rome*, which needed re-

forming;

forming; yet if LUTHER had been (as he would be accounted) an honest man, and zealous *Christian*, he should not have prefer'd his own private Glory before the publick Good of all others, nor have desir'd to have had the Credit of a Scornor amongst the Wicked, Laughing at the Nakedness of his Sleeping *Father*, uncovering, and pointing thereto with his Finger: But contrariwise, would have cover'd the same, and would have more secretly advis'd him in his own Person by Letters, following the Example of the *Apostle*, who commands us not to deride or reproach our Superiours, but to seek of them. Which if LUTHER had done, I doubt not but the more holy *Pope*, (so well is his great Benignity known to all men) being awaken'd, should have Blessed his son *Japhet*, would have render'd him Thanks for his Piety: And would not have Cursed him in his Anger, who has forborn to Curse him when he was mocked by him; but pitying the miserable, and more tender of a Son, than mindful of a Scoffer, has dealt with him by most Honourable Men, in whose presence he was not worthy to appear, that he might desist from his Iniquity: To which Pious and wholesom Council, he was so far from obeying, that he not only derided the *Legate*, careful for his Salvation, but also immediately publish'd another *Book*, in which he endeavour'd to overthrow the *Pope's* Power: After which, he was summon'd to *Rome*, that he might either render Reasons of his Writings, or recant what he had inconsiderately written, having any Security imaginable offer'd him, not to undergo the Punishment which he deserv'd, with sufficient Expences offer'd him for his Journey: Yet for all this, this Silly *Brother*, to shew his great Modesty and Obedience to the *Pope*, refus'd to go, unless in the Equipage of a *King*, and Guarded by a *Warlike Army*: But this Wary Man made his Appeal to a *General Council*; yet not to every *Council*, but to such as should next meet in the *Holy Ghost*, that in whatsoever *Council* he was Condemn'd he might deny the *Holy Ghost* to be present therein; for this
Holy

Holy and Spiritual Man denies him to be any where, but in his own Bosom: Wherefore, being oftentimes advis'd to Repent of his Impiety, he as often adds Impiety to Impiety. So that the Good Shepherd was at last forc'd to cast away from the Fold this Scabbed and Incurable Sheep, fearing least by its touch it might Infect the whole Flock; and to bewail his *Abolom's* Death, whose Life he could not save; whilst he beheld him hang in the Tree by his Comely Hair, of which he was foolishly Proud. LUTHER therefore, finding himself cast out from the Fellowship of the Faithful, began to do like the deplorable Impious, who condemn the Gulf they are ready to be plung'd into. He has not Sigh'd, he has not Lamented his Fall, in which, like Exalted *Lucifer*, he has been cast down, and broken even as a flash of Lightning; but imitating the Devil in despair, he becomes like the Devil himself; that is, a Slanderer, beginning to break out into Blasphemies and Contumelies against the *Pope*, and envying all the rest of the Faithful: Like the Old *Serpent*, he begins to spread abroad the Snares of Infidelity, that by tasting of the forbidden Faurt of hurtful Knowledge, he might procure their Expulsion out of the Paradiſe of the Church (from which he had fallen himself,) into a land of Thorns and Thistles. I am indeed heartily sorry for his so great Madness, and Miserable Fall; and I wish, that as yet, by the Inspiration of God's Grace, he may Repent, be Converted, and Live: Nor do I so much desire this for his sake alone (though for him also, as wishing the Salvation of every Man possible,) as that he being at last Converted, and like the Prodigal Son returning to the Mercy of so Bountiful a Father, and Confessing his Error, may re-call again into the right way, those whom he has mislead. But now if he has so deeply plung'd himself, that the Pit of Wickedness and Despair has gorg'd him into its Mouth, he Rails, he Blasphemes, He Slanders, He Rages, And He who is filthy, becomes more filthy still.

The Good Pastor having at last cast away Incurable Luther, provides for the rest of the flock.

2 King.
xviii.

But Apoc. xxii

of the Seven SACRAMENTS.

But I beseech all the rest of *Christians*, and beg of them through the Bowels of *Christ*, (whose *Faith* we profess) to shut their Ears against his Impious Words, and not to entertain any *Schisms* or *Discords* amongst them, especially at this time, when all *Christians* ought, however, to agree together against the Enemies of *Christ*; Also let them not give Ear to Opprobrious Detractions against the Vicar of *Christ*, thrown upon him by this Wicked *Brother*: Neither let them contaminate their Hearts Consecrated to *Christ*, with Impious *Heresies*, sown by him who is void of *Charity*, swell'd with *Pride*, in Reason cold, but hot in *Envy*. Finally, let them stand up against this puny *Brother*, weak in Power, but in Mind more Pernicious, than either *Turk*, *Saracen*, or *Infidel*: Let them, I say, resist him with the same mind and resolution, that they would the *Turks*, *Saracens*, and worst of *Infidels*.

F I N I S.

